

DEC 20 1983

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"Did our **own** minister preach this morning?" a bed-ridden wife asked her husband upon his return home. "No," was the answer, "we had a classical disappointment."

from a parishioner

Calvinist Contact

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Christian farmers committed to stewardly land use

Ellen Zwart

GUELPH, Ont. — Tom Oegema was re-elected as president for one year of the Christian Farmers Federation of Ontario. Bill Jongejan was also uncontested and was elected vice-president for the new year.

Delegates to the CFFO annual convention, held on December 7 in Guelph, passed a budget totalling \$153,000 an increase of \$10,000 over last year.

According to Mr. Oegema, land use policies will continue to be a major concern for the CFFO in the coming year. "We are interested in seeing prime agricultural land remain in production," said the president.

Degradation of soil practises which lead to erosion and a breakdown of the soil structure remains high on the list of Federation concerns. "The CFFO is in the forefront in terms of educating our members about this problem," said Mr. Oegema.

The CFFO continues to spend much time addressing itself to the impact of government policy regarding the structures of agriculture. "Certain tax laws can promote or discourage developments in agriculture," said Mr. Oegema.



Harry Antonides was the keynote speaker (see p. 12).

Mr. Oegema considered it a real vote of confidence in the CFFO that its past president, John Sikma has been asked to chair the Beginner Farmer Assistance Program of the provincial government. "This program was established at our request," Mr. Oegema said.

He attributed the good relations his organization and the Ministry of Agriculture and Food share to the CFFO's emphasis on stewardship of the land and its resources and a willingness to see their needs within the concerns of the entire farming community. Mr. Oegema hopes to continue developing a positive christian profile for the CFFO within the agricultural community.

Communist grip leads to desperate measures

Klaas and Nellie Brobbel

ETOBICOKE, Ont. — Ten men from Poland, living in the Toronto area, began a hunger strike outside the Polish Trade Commission Building on November 7, 1983 in Etobicoke.

The men fled because of the suppression of freedom and the

again, wrote letters and waited some more. Nothing happened. They wrote to the Embassy in Ottawa. No reply. They wrote to the Polish government. No reply.

"I have been trying for three years to get my wife and children out," said Jan Ostojka, father of two. "It is the same with

matter of fact, look here, a bouquet of flowers just arrived from them as a token of support. This is encouraging."

"Does the Embassy know what is happening?" we asked. "Yes, we did send them an official letter informing them that if no action was taken, we would resort to these means."

"Did you hear from them?" "No, not a word as yet," they said.

When we visited them, they were in their third day. Each morning a medical doctor comes by to examine them. One of the men with high blood pressure was given some medication.

After working hours they are visited by large groups of Poles who give them moral support, supply them with hot water, blankets and with wood to keep the fire going in a metal can close by to warm their hands. Passersby honk their horns in support and wave to them.

During the day they give interviews. "It is one good way to keep our minds off our stomachs", Mr. Ostojka said.

The men are Roman Catholics, some more devout than others. They had a special Mass before they started. "Each day people are praying for us in church. The priest comes by daily to give his support and other priests have also given their support."

"We will stay here as long as possible and when we become too weak and ill to remain here, we will be hospitalized and treated. When we are better, we will start all over again," Mr. Guzek, father of one, said. "God will help us!" Mr. Ostojka added.

"Pray for us," they added.

Nineteen days after they began their protest, the Polish Embassy announced that all ten of the families would be



Nellie Brobbel talks with one of the men

allowed to emigrate to Canada. The process would take less than three months. The men had continued their fast after they had previously been told that only six of the families would be allowed to leave.

As representatives of Jesus to the Communist World, Inc., we had circulated a petition on their behalf with the cooperation of some Christian Reformed Church ministers, which was forwarded to His Excellency Dr. Stanislaw Pawlak, the Ambassador of Poland. The petition requested that General Jaruzelski intervene to obtain the release of the families in Poland.

The petition was signed by 500 people, mostly members of the CRC.

After the hunger strike, we sent a copy of the Polish Bible to each man individually with a copy of the petition and "The Voice of Martyrs."

Inside:

Songs from the Battlefield
— U2 (record review) . . p.14



The hunger strikers near the end of their fast

increasing interference from the side of the Soviet Union.

Upon their arrival in Canada they were given landed Immigrant status and quickly learned the basics of the English language. They all found employment and are now in a position to have their families join them.

The men applied through the legal channels and waited. Nothing happened. They telephoned, applied

the other men," he said, "they don't get anywhere either. So two weeks ago we came together and discussed the matter of starting a hunger strike. We knew that earlier this year other men from Poland, living in Montreal, did a similar thing. It took them two and a half weeks to obtain the promise of the release of their families, but they succeeded. So we decided to do the same and we got approval of all our employers. As a

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Editor
Bert Witvoet

Publisher
Keith Knight

Editorial Assistant Ellen Zwart
Accounting & Advertising Helen Van Oostveen
Circulation Anje Buma
Mailing Grace Bouwman
Layout and Design Margaret Griffioen
Typesetting Kim Yungblut
Political Editor Ben Vandezande
Children's Page Editor Doro Bakker

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Editorial

Our CUP-W almost runneth over

A ten cent letter would have been a nice Christmas present, except that the donour would have been a thief.

The contract between Canada Post and the Canadian Union of Postal Workers spells out that the duties of the postal workers include making sure that sufficient postage has been paid.

The Labour Board ruled, therefore, that if CUPW had gone ahead with its plan to process letters with only ten cent stamps during the Christmas rush, its action would have amounted to an illegal strike.

Imagine cashiers of your local grocery store deciding on their own that for one week everything will go for one third the normal price.

Or suppose your friendly babysitter decided to sell your house for \$20,000 instead of the \$60,000 you are trying to get for it through your real estate?

The thought is so outrageous that one must conclude that Jean-Claude Parrot and his executive had something else in mind with their benevolent gesture.

The ulterior motive seems to be that CUPW wants to draw the public's attention to cuts in service made by Canada Post and to the fact that Canada Post is giving corporations reduced rates. Of course, when Parrot talks about improvement of service, he means more jobs for his people.

Public dissatisfaction with postal service might make for more sympathy towards the postal union, Parrot hopes. After all, contract time is coming up next fall.

But it seems doubtful that the public has been fooled on this one. The Santa Claus stunt may just backfire on CUPW.

A super quiz for christian families

Question:

Who is Olive Oyl's brother? Answer: Castor Oyl. The name of the game: Trivial Pursuit.

The Canadian Tire Store down the road has stocked one shelf with boxes and boxes of this game. It's obviously a best seller this Christmas.

Super Quiz is another question and answer game. You don't

need a board for that one. It's great for parties. One person reads off a question and groups or individuals try to give the answer.

Trivial Pursuit was invented by two Canadians living in Niagara-on-the-Lake, Ontario. It's an improvement on Monopoly. First of all, it lends itself for more social interaction. Secondly, it tends to be more relaxing. Finally, it is an excellent educational tool. It re-enforces knowledge gained formally and informally.

But the game can be improved. For Canadians and many other worldings there is the drawback of a strong US focus. Very few Canadian history and geography facts made their way into the box of questions designed by two market conscious people.

For the sake of a better acquaintance with our own history and geography one may hope for a Canadian edition of Trivial Pursuit.

A second improvement would be to make the material a little less trivial. Especially the categories Entertainment and Sports and Leisure suffer a great deal from superficiality.

How important is it to know the answer to the question: What singer made his debut in Ciscoe Pike? Most people who take God's purpose for humanity serious don't care to have all that much expertise in the area of entertainment and sports. Both areas suffer from an idolatrous emphasis on stars and on physical appearance and sexuality.

Then there is the awareness of missing areas of knowledge that might lead to further improvement. If you create playful opportunity for learning or re-enforcement of learning anyway, why not include biblical facts and questions about church history? Christian people, young and old, would benefit greatly from having to answer questions like What singer made his army debut with a slingshot?

Perhaps curriculum people in the christian school system are not accustomed to dealing with trivial games as they chart a course for christian education. But we would seriously challenge them to consider offering a summer workshop for the sole purpose of developing a thousand questions on Church History and another thousand on the Bible.

Forget about the market philosophy of the inventors of Trivial Pursuit. Once the content of the game has been set up, it won't cost much to print the cards and place them in an attractive box.

How about a best seller in bookstores across the nation in time for Christmas 1984, a best seller called Signifial Pursuit or Pilgrim's Raw Guess?

Letters

From brother to sister

I could not help feeling a sense of sadness when I read in the October 21 issue of C.C. the letter of a sister in Willowdale. I suggested a separate church for those of us who feel themselves led by the Spirit to a more visual response than customary in our reformed circles during our worship services.

My first reaction was, here we go again: another church. We already have within our family of churches those members who cannot meet with us because of their intelligence.

Does not the Word of God clearly warn us about the fate of that house which is divided within herself?

Do we still know the secret of the love the Bible speaks about, the love that

binds all things together?

An "older" brother
from Willowdale

Up with orange, down with confusion

Eight years ago, Sept. 25, 1975 to be exact, I submitted to *Calvinist Contact* an eye witness-account of the impressive baptism ceremony of Princess Margriet, which took place in Ottawa on "29 Juni 1943" according to the baptism invitation.

The purpose of my submission was "to acquaint post-war immigrants with this particular story, as in the absence of Netherlands press people, little or no details of the occasion became known during or after the German occupation of The Netherlands." The article was an



abstract of a series of eyewitness accounts on the "Oranjes in Ottawa, 1940-1945."

Following is the contents of a rejection note from C.C., P.O. Box 312, Station B., Hamilton, ON, Oct. 30, 1975:

"Thank you for mailing us the article on the baptism of Princess Margriet. However, I do not think that the majority of the readers will be interested in the event that took place such a long time ago. Therefore the copy is being returned to you with our thanks."

Naturally there was amazement to read and see that C.C. in the issues of October 14 and 21, 1983 is showing such a tremendous interest, even culminating in a lunch with the Princess, at this late date! Confusing, too.

George C. Postema,
Victoria, BC

JUST A MOMENT/HERMAN PRAAMSMA



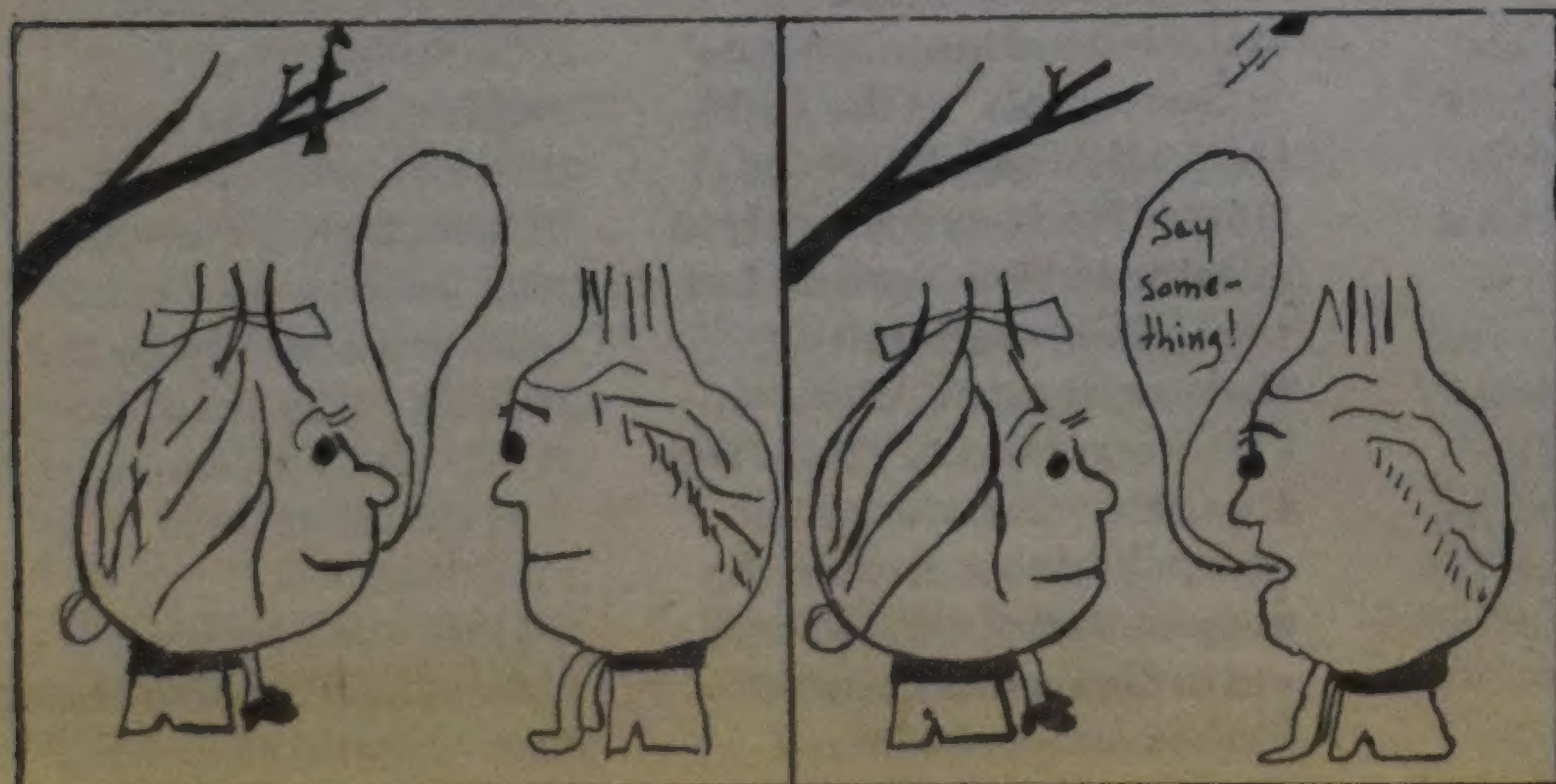
"Even a fool who keeps silent is considered wise; when he closes his lips, he is deemed intelligent" (Proverbs 17:28).

The old Romans had their own variant on Proverbs 17. They said: it is better to keep your mouth shut and be thought a fool, than to open it and remove all doubt. Last week I wrote a few compulsive lines about the speaking illness. This week I would like you to consider the virtue of silence. Silence is golden, as you know; speaking is only silver.

Yet if there is anything we are uncomfortable with it is silence. Silence is hard to take. Examples abound. In company we seldom allow for a restful oasis of silence; in church it makes us uncomfortable — a silent prayer that lasts too long makes all people nervous.

Silences should be filled up. They make us feel uncertain, unsure. Just to be with another person, and not to say anything, just to be there, seems to be a real anxiety producer.

What a strange business. Doubly strange because the height of security is a child who simply cuddles close to Mom or snuggles up to Dad early in morning, without saying anything. And we all know people whom we are glad to see, whose very presence makes us feel good — and it doesn't really matter what they may say or not say!



One final example will suffice: it is apparently a sign of real closeness that elderly couples often find many words superfluous, unnecessary. Half a word is enough. The other person is there and understands.

If silence can be a sign of security and acceptance, I suppose that sometimes our fear of silences, our discomfort, might be explained as our own lack of security or lack of self-acceptance. And we need words to make up for that.

It strikes me that the Bible quite often recommends silence, not only in our relationship to other people, but also in our relationship to God.

Silence is far better than speech when Job's friends meet him in his misery; we are not to answer a fool and become like him/her; many times it is recommended that God be sought in the quiet of our heart, in silence; many words can erect a barrier between the believer and God, and Jesus often sought the Father in solitude. Examples can be multiplied.

Silence — the ability to be truly with another person: where does that start? Perhaps in finding ourselves accepted, and accepting ourselves. Think about it this week. Quietly.

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.



**View
from a loft**
Keith Knight

When your house is just too big, call Old Cal

Old Cal and I were raking leaves Saturday, remnants of the season's multi-coloured coat. He insisted on helping me ("I'll work just hard enough to get my old ticker ticking a bit faster"). He'd rake a bit, then talk a lot; rake a bit, then talk a lot. It was a rather pleasant rhythm actually.

He had noticed the large sunporch addition which the neighbour had put on to his stone bungalow. I mentioned that they had three teenage sons and a growing daughter, and the boys needed more breathing room.

"I wonder if they'll ever tear that room down once the kids are grown up and out of the house," Old Cal asked. I looked at him somewhat puzzled.

"Why would they want to tear it down?" I asked.

"Because they won't need it anymore!" he snorted, raking around the rose bushes. "Should cut them back soon," he advised. Old Cal laid down his rake and leaned against the sycamore.

"If I would be a bit younger I would get into subtractions", he mused. He was challenging me to ask the obvious, so I did: "Into what?"

"Subtractions. Everybody builds additions but nobody takes 'em down. That would be my job. I know people who started out with a little house. The more kids they got, the more rooms they added. Some of 'em look like two-storey chicken coups with additions running off additions. Kids are all out of the house now and they're stuck heating all of those silly rooms.

"I told Jake and Gert — they're friends — that what they needed was a subtraction. That was back 20 years ago when I was younger, in my 60s. Jake and I tore down two extra bedrooms and a spare bathroom; just plain tore it down. Neighbours thought we was crazy. But

Jake and I knew that we would be saving heat. Now he's got a big garden where those rooms once were. That's a subtraction."

I admitted to him that it was a novel idea and that it even made a bit of sense. I told him that it seemed to go contrary to human nature. Everybody wants bigger houses, more square feet.

Old Cal was raking again. "That's fine as long as the rooms are being used. But when the kids are gone out of the house and you and your missus are sitting around in your retirement, why do you need four bedrooms and a second or third bathroom? And why on earth keep that kid's play room? Subtract it," he bellowed. He was getting excited.

"Watch your old ticker," I advised.

"I'm as strong as a horse." He raked a bit harder to prove his point. Together we stuffed 40 garbage bags of leaves that day. Even though the yard wasn't finished, we were. We headed inside for tea and a slice of freshly baked bread.

"You two have a good time?" Marian asked.

"Talked about subtractions," Old Cal spouted matter-of-factly.

"Now don't start all over again." But he did.



EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

One of the criteria for good journalism is that a story be timely; that is, coincide with a current event. Perhaps that's where the shoe pinched when your article was returned in 1975.

Editor

We mostly donate to schools

Thank you for your kind words about our Self Help Program. However, one small line crept into the story that could lead to a lot of misinterpretation. It reads "The best sales come at school bazaars ..."

We do not sell at but *donate* to school bazaars. Allow us to explain.

We actually are involved in two ventures: we sew quilts and make other crafts and we are a volunteer outlet for

the M.C.C. Self Help Program.

Our quilts and crafts are mostly donated to school bazaars and other worthy causes such as: Outreach Niagara, Shalom Manor, Netherlands Bazaar, etc.

The M.C.C. Self Help crafts we display and sell at congregational meetings, school meetings, and every Tuesday 9:30 a.m. - 2:30 p.m. at the "Covenant" Chr. Ref. Church, where you will find us busy sewing etc. in the parlour.

P.S. Our "shop" is next to the nursery. Old Cal took over our first residence!

Rika Mulder,
St. Catharines, Ont.

Lesson from Amway

Your column, "Just a Moment" in the Nov. 25, 1983 issue really hits the nail on the head.

It is difficult to conduct ourselves as Christians in a very secular business world.

However as reformed Christians, we must always "reform ourselves" in all aspects of life, including the business world.

If we allow ourselves to become secular business men/women, we are soon on the path to becoming "Sunday Christians" and therefore hypocrites. If this should occur, many potential Christians will be "turned off" by our example.

The business itself may not be Christian but it should be run in a Christian manner (unlike Amway) and therefore be one more Christian example to the secular world.

Fred Engelage,
Brooklin, Ont.

Pontius' Puddle

I ADMIRE TV EVANGELISTS. WHO ELSE COULD CLAIM TO LIVE IN THE WORLD'S GREATEST COUNTRY, AND THEN SPEND AN ENTIRE SHOW CRITICIZING THE GOVERNMENT?



Society

No justice, no respect for human rights in Guatemala

Canadian Christians are challenged to become the "voice of the voiceless"

TORONTO, Ont. (ICCHRLA) — Grave and systematic violations of human rights are on the increase in Guatemala and the situation continues to deteriorate under the new government. The



Gen. Mejia Victores

extent and nature of the present repression is carefully documented in the soon-to-be released report of the Canadian ecumenical fact-finding mission which visited Guatemala and Mexico from August 22nd to September 8th this year.

The report includes policy and action recommendations to

the Canadian government, the United Nations and Canadian churches. A preliminary draft of this report was presented to External Affairs Minister Allan MacEachen by the ecumenical church delegation which met with the minister on October 11th, 1983.

Many of the persons interviewed told delegation members they anticipated the situation in Guatemala would become even worse under the presidency of Gen. Mejia Victores, who replaced Gen. Rios Montt in the August 8, 1983 coup (see C.C. interview Nov. 11 with Rich Sider). Reports received from Guatemala since the delegation's return prove these prophecies were correct.

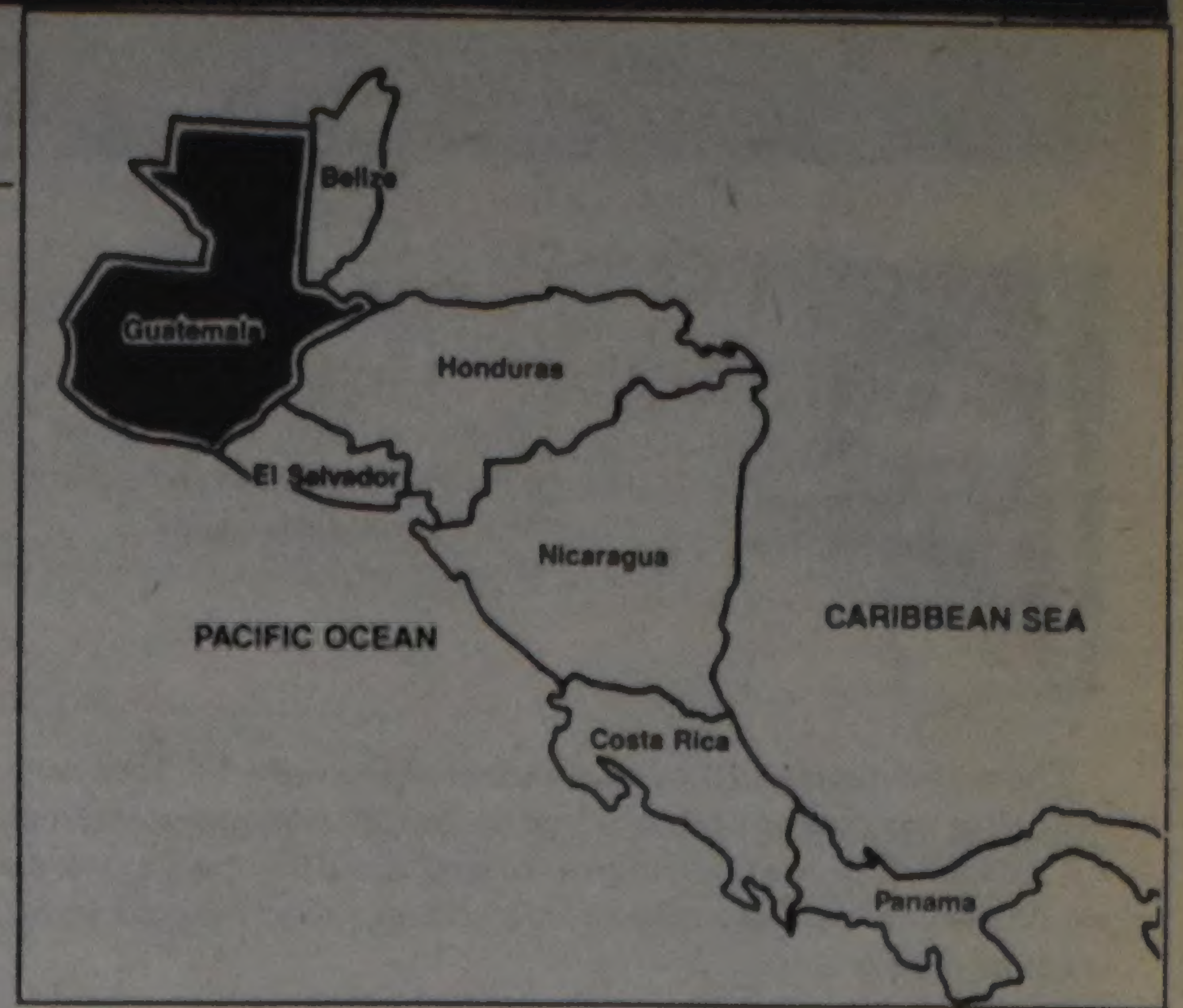
Delegation members were deeply shocked by the intensity and sophistication of the repression which appears to be aimed at the total control of the population.

The cars of the infamous "death squads" are back on city streets and the numbers of "disappearances" are

increasing once more. In some rural areas, the military and military-led attacks on the mostly indigenous peasant population amount to genocide. Persons who tend wounded survivors risk death because the army wants no witnesses.

Peasants are forced to join the army-controlled "civil" patrols and participate in attacks on neighbouring villages; if they refuse, they are killed. When the Guatemalan bishops, in 1982, asked that the use of these civil patrols be abandoned, the government refused, stating they were the most effective instrument yet devised for the control of rural population.

The struggle in Guatemala today is a struggle for justice which pits the majority of the population against the elite few who wish to retain control over most of the land and cheap labour of the plantations. Anyone who questions the distribution or exercise of power is branded a "subversive" or "communist." This is done to



confuse the issues and place this struggle for justice into a geopolitical "East/West" context that is irrelevant to the reality in Guatemala.

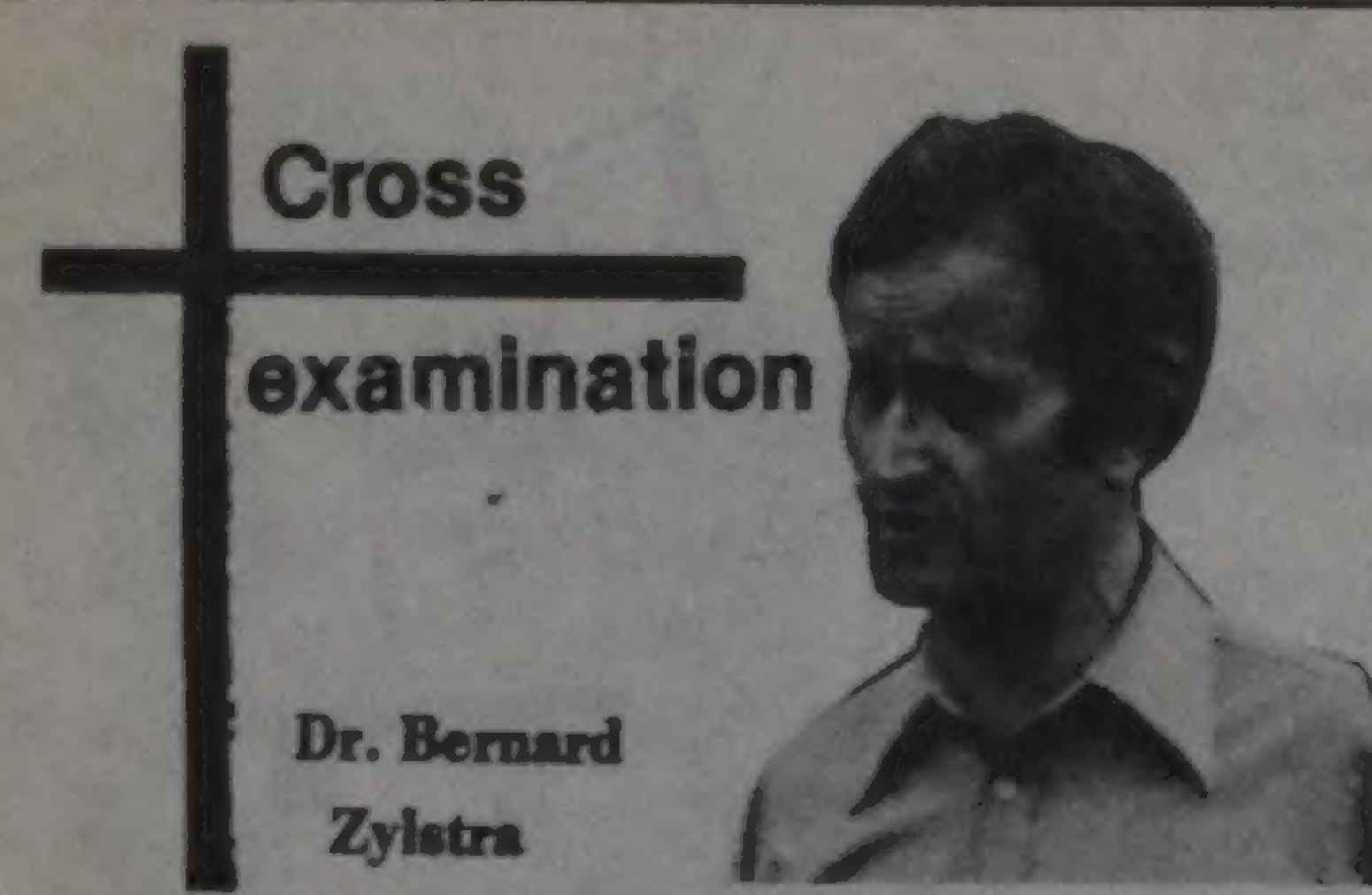
The report's six recommendations to the federal government include the request that the Canadian government condemn the "continuing, serious and systematic violations of human rights in Guatemala" at the 1983 General Assembly of the United Nations presently in session in New York and at the UN Commission on Human Rights in Geneva, February/March, 1984. The Canadian government is also asked to maintain the suspension of all bilateral aid to Guatemala and to "substantially increase financing for the United Nations High Commission for Refugees programme for

Mexico for 1984 and support, through matching grants, the efforts of Canadian non-governmental organizations to support refugee relief and rehabilitation programmes in Mexico."

The recommendations to the Canadian churches include the request "that Canadian Christians, individually and collectively through their parishes, congregations and communities, communicate their support for the recommendations to the Canadian government and the United Nations, contained in this brief, to the federal government and their local Member of Parliament."

Copies of the brief may be ordered from the Inter-church Committee on Human Rights in Latin America, 40 St. Clair Ave., East, Suite 201, Toronto, M4T 1M9.

Republicans keep the peace; Democrats fight wars



Cross examination

Dr. Bernard Zylstra

America's invasion of Grenada on October 25 has been interpreted by many as the start of President Ronald Reagan's overt military solution to the broader conflicts in Central America, especially El Salvador and Nicaragua. I think this interpretation is mistaken.

This relatively minor military operation should indeed be seen in a much broader context. This is the context in which I would like to place it today: *Republican Presidents tend to keep the peace, Democratic Presidents tend to get involved in war. Why? Republicans are realists; Democrats are moralists.*

Let's look at the overall record in the twentieth century. The First World War was a European war, not an American one. It took three years of fighting before President Woodrow Wilson, a Democrat, decided to help England and France against Germany. Suppose he had done that in 1915 instead of 1917? That might have finished a savage war in its early stages and laid the foundation for an honourable peace with Germany. Wilson dillydallied around far too long.

Wilson persuaded America to enter the European conflict with the moralistic slogan: "This is the war to end all wars!" And when Hitler appeared on the scene in the early thirties, Franklin Roosevelt, again a Democrat, assured

America that this time 'round no American boys would be sent to Europe. America was frozen into a totally unrealistic isolationism. A weak-kneed government in London and a ridiculous pacifism in France gave Hitler the opportunity almost to destroy European civilization.

It was not until December 1941, when Japan bombed Pearl Harbour, that Roosevelt declared war on both Germany and Japan. If Roosevelt had joined England in September, 1939, when Germany invaded Poland, Hitler would most likely never have invaded Denmark, Holland, Belgium and France in 1940. And it was Roosevelt who acquiesced to Stalin's takeover of eastern Europe at the end of World War Two, thus creating the conditions for the Cold War later on.

It was Harry Truman, a Democrat, who resorted to military means to stop the expansion of communist regimes in South Korea. It was President Eisenhower, a Republican, who extricated America from the Korean conflict, and for eight years there were no further major military conflicts involving the United States. To be sure, at one point Eisenhower sent the marines into Lebanon, but he pulled them out as soon as they had done their job.

A political power vacuum began to develop in South East Asia in 1954, when France lost the decisive battle at Dienbienphu in Vietnam, then a French colony. But in spite of the brinkmanship diplomacy of John Foster Dulles, Eisenhower kept American involvement at a very low key. That began to change with President Kennedy, a Democrat who also approved the Bay of Pigs invasion into Cuba. And Lyndon Johnson, his Democratic successor, sent half a million soldiers into Vietnam. It was Nixon, a Republican, who extricated America from South East Asia. He didn't do it very "nicely," but he did it.

Watergate created a foreign policy vacuum in Washington, so that Angola and Mozambique could the more easily fall into the hands of Marxist regimes. But the real troubles began with Carter, another Democrat. In the spring of 1979 Carter met Brezhnev in Vienna, embraced him in front of all the cameras, and exclaimed: "Brezhnev, my pal!" In December 1979, Brezhnev invaded Afghanistan. That same year Carter extended hospitality to the deposed Shah of Iran, and promptly the "student" supporters of Khomeini took the Americans in Tehran as hostages.

Then comes Ronald Reagan, with a lot of rhetoric about Russia, "the evil empire." I do not like the way Reagan views the world, because he tends to look at every conflict in terms of "the good guys" — democratic America — and "the bad guys" — the communists. The real conflicts today have very little to do with that division. The problems in the Middle East and in Central America are not caused by Russia — nor by America, for that matter!

But Reagan, much better than his Democratic predecessors, is getting a message through to the Kremlin. The message is this: "Stay at home! And keep out of the mess in Central America!"

Of course, Grenada, a little Caribbean island, cannot enforce its own foreign policy. Militarily, these little Caribbean islands do not have political "sphere sovereignty." They can thus easily be manipulated by outside forces. Before October 25, these outside forces were Cuban. Since October 25, they have been American.

Only a quick withdrawal of American troops will prove whether my hypothesis about Republican Presidents as keepers of the peace applies to Ronald Reagan!

Haitians continue to be arrested in the Dominican Republic

Neal Hegeman

During the past 4 months, several church leaders and members of the Christian Reformed Church in the central sugar cane zone have been arrested and put into jail over garden rights. Upon intervention of Christian Reformed missionaries, pastor Lerisme Eloffim, preacher Mora and several members of Piraco gained early releases. Of course, many other Haitians have not been so fortunate.

These particular incidents have to do with garden rights. The garden land is owned by the government-owned sugar cane company (CEA). Dominicans obtained the right to the land and in turn rent it out, legally, to Haitian cane cutters for their family gardens.

However, when the Dominican wants the land back before the contract is up, or sees that it has been a good harvest and wants the whole garden instead of half of the produce, he simply files an accusation and has the Haitian jailed for a time in order to scare the Haitian away. Everybody involved understands that most of the Haitians have difficulty defending themselves legally, so with a bribe and a promise to get lost, the case never appears in court.

Much to the surprise of police personnel, the local agriculture association and government workers, when the missionaries helped the Haitians present their case before the proper authorities justice was granted! The Haitians were released and one surprised Dominican property owner found himself in jail overnight with a 15 peso fine! With this news the constant harassment of Haitians subsided for a moment. But it's only comic relief in a world where injustice is institutionalized in the sugar cane companies.

The government has deported more than 15 thousand Haitians from August 1982-1983. The CRC lost some leaders as well as members. This

high number of deportations is a new turn of events for this young democratic country. The reason stated is simply that these Haitians are illegal. The reality behind the statement is far different.

The government, who owns 14 out of the 16 sugar cane mills, has in the past accepted the peaceful invasion of illegal Haitian immigrants in order to supply the sugar cane companies with manual labourers. 85 % of the sugar cane cutters are Haitian. The Dominican refuses to cut cane, and understandably so with conditions being slave-like. Sugar cane export makes up for 35 % of the DR export and provides dollars for DR imports. Simple reasoning says that without Haitian sugar cane cutters there would be no sugar.

Needed, but not liked

So the Haitians are needed but they are not liked. Wonderful conditions for discrimination. Most government officials and Dominican citizens know this, but the government shrugs its shoulders.

Such controlled illegality is a crime. On the one hand the government permits most of Haitian cane cutters who live in bateyes (sugar cane villages) to stay, even though very few are

properly documented to marry, register their children, go to 6th grade, receive social benefits and liberties. Illiteracy, illegitimate unions, sickness, poor documentation, lack of workers unions and a systematic social neglect, all keep a Haitian down 'where he belongs.'

The progressive Haitian, who leaves the cane fields for hillside gardening, urban manual labour and coffee or banana work, buys himself false documents and becomes a documented Dominican. The government has a hard time deporting these people.

Still, the Dominican government wants to deport a certain number of Haitians, to keep the number of immigrants down. Periodic and haphazard roundups, often leaving families without a spouse or young people with a family, are becoming all too common.

It's so easy to deport a Haitian; all it takes is a 'lost' document. And after all, who is going to help the Haitians? Their own government gladly sells workers at the border to the DR government and privately to the military and other worker buyers. Haiti's largest export is human beings.

What is the solution? 1) The degrading buying and selling of sugar cane workers must stop. This social institution and associated practices must be



completely eradicated. 2) Present Haitian workers working and living conditions must be improved by the companies, and workers should be given complete rights and liberties as immigrants. Proper and comprehensive documentation is the first step. 3) The cane companies should be privatized and workers be given right to own land and houses and to organize themselves. 4) The Christian Church must in word and deed be the transformer of people and form an active, obedient and faithful community.

As CRC we are trying to fulfill #4. The other solutions are not in sight. It seems to be getting worse.

In November the government announced that the employees were not going to receive the annual Christmas bonus. Rioting broke out and hearts

sunk. The money promised to these people was taken away by one stroke of the President's pen. Rather than a Merry Christmas, it will be a meager Christmas.

The Church is trying to do her part. Legal papers are bought, members are counseled in jail and in court. Mostly the suffering Haitian is consoled to suffer and endure, for this ancient system of exploitation will not change overnight.

Paul's appeal to Philemon, a boss in the old Roman slave system, is an example for us to appeal to the authorities on behalf of our brothers and sisters in the cane fields.

Rev. Neal Hegeman is a Christian Reformed missionary in the Dominican Republic.

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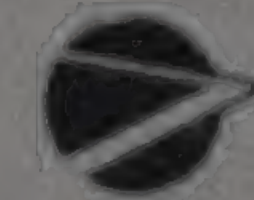
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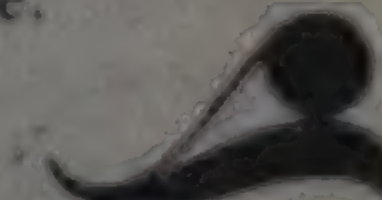
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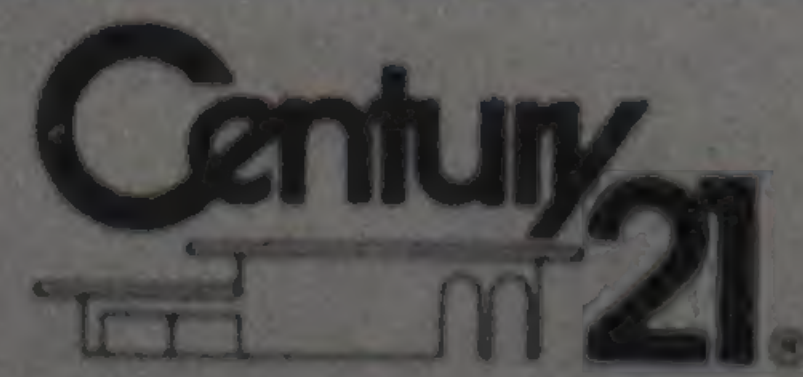
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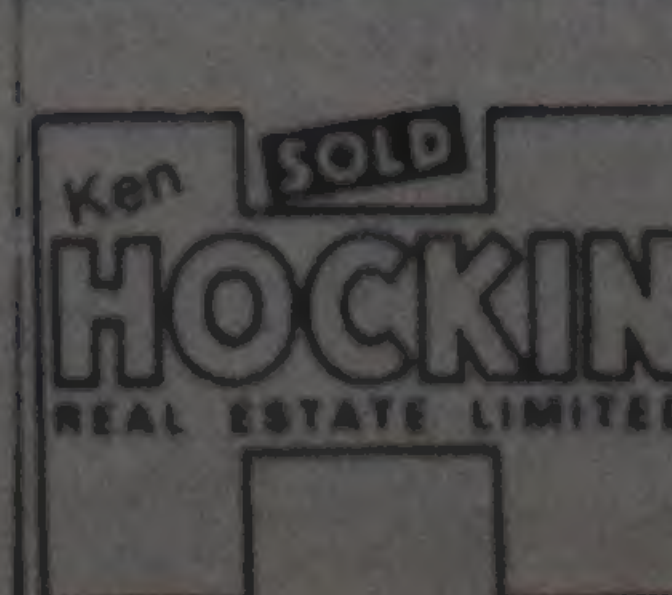
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Church

Pastoral Pondering

Fasting a help to prayer?

Jack Vos

A few weeks ago members of the Christian Reformed Church observed "World Hunger Sunday." The name for that day is new. It used to be called "A Day of Prayer and Fasting for World Hunger." The change says that the prayer is in but the fasting is out. And the fasting is out because too many people resist it. That set me thinking about the attitude to fasting in Reformed circles.

I have referred to the example of both the Antioch church (Acts 13:1-3) and Paul (Acts 14:23). I have also mentioned John Calvin's clear call to fasting. Not to be overlooked is Abraham Kuyper, a man of stature in church and state in Holland at the turn of this century. He calls fasting "praise worthy, emanating from true spiritual life, appropriate to His worship, ... and of value to those who seek God." In light of the above, the question that needs to be asked is why Reformed Christians resist fasting.

Kuyper suggests a reason in the following words:

We seldom hear of such fasting today. We have become estranged from it ... Physical hygiene has a place of importance in our lives. But spiritual hygiene? That hardly seems worth the effort ... where is the genuine thirst for fellowship with the eternal God?

That's a good part of the answer. A big reason also is the difference of opinion about a key text.

A key text

When asked to explain why his disciples did not fast, Jesus explained, "Can the wedding guests mourn as long as the bridegroom is with them?" To this rhetorical question he adds, "The days will come, when the bridegroom is taken away from them, and then they will fast" (Matthew 9:15). Opinions differ about the meaning of this text.

Some say that Jesus brings the joy of the new age in which there is no room for fasting. The disciples will fast again, but only for the short period between Jesus' arrest and Pentecost. The practice of the early church is explained as a dying influence of the Old Testament.

Others, while not denying that in Jesus the joy of the new age has come, still see room for fasting. They hear Jesus say that the disciples will fast again, not just for a few weeks, but until Christ returns. They explain the example of the early church on basis of the support fasting gives to prayer.

Still a place?

Clearly, on fasting there's no room to bind one another's conscience. The Bible commands fasting only on the Old Testament day of atonement. For the rest it is completely voluntary. I find the language of Calvin and Kuyper too strong. But to sweep the whole issue of fasting away with an appeal to a passage that is open to more than one interpretation is too easy. The fact still is that the vanguard of the New Testament church fasted years after Pentecost.

The issue, as I see it, is the quality of our prayer. If I have trouble entreating God with my whole being for the millions who are physically and spiritually starving, can fasting help? If I encounter stubborn resistance in my heart to God's way, can fasting be a support to my prayer to surrender to God?

I think it can. Provided I focus not on the fasting, but on God and on my prayer to Him. Such fasting is not a denial of the joy Christ came to bring. Instead, it helps to bring me in touch with that joy.

Jack Vos is pastor of Covenant Chr. Ref. Church in St. Catharines, Ont.

Church News

Christian Reformed

Accepted

— to Maranatha, Woodstock, Ont., Rev. Peter de Haan of Zion, Oshawa, Ont.

— to Grace, Scarborough, Ont., Rev. Verlyn Verbrugge of Kalamazoo, MI

Time Change

The Ingersoll Chr. Ref. Church announces that its afternoon services will be held at 2:30 p.m. beginning Dec. 11.

Classis Meeting

Classis Quinte will meet in regular session on January 10, 1984 in the Cobourg Chr. Ref. Church. Agenda material should be into the Stated Clerk, Henk Getkate by December 13, 1983.

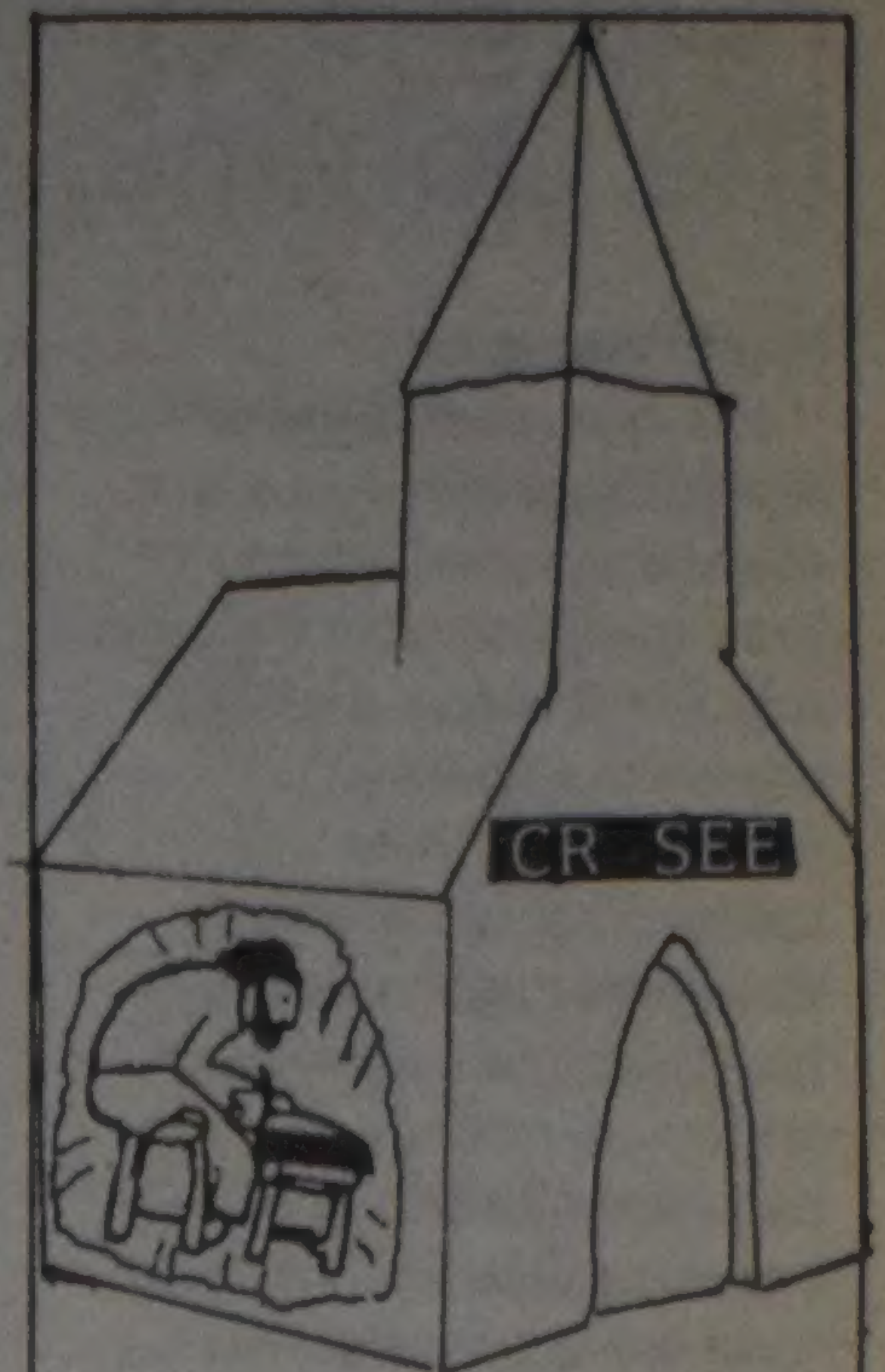
Special announcement

Late last spring Rev. H. Van der Plaats successfully defended his thesis: "Ponnenberg's critique of Barth's Theology of the Word" at McMaster University.

At the fall convocation of McMaster University, held on November 11 at Hamilton Place, he received the degree of Doctor of Philosophy.

The consistory and congregation of the Grimsby Mountainview Chr. Ref. Church wish to convey their congratulations to Dr. VanderPlaats and his family with this achievement.

As congregation we hope that for many years to come, we all may profit from the knowledge and insight gained.



This elder from Sioux City was put on a committee where five times every minute he quoted Acts of Synod!

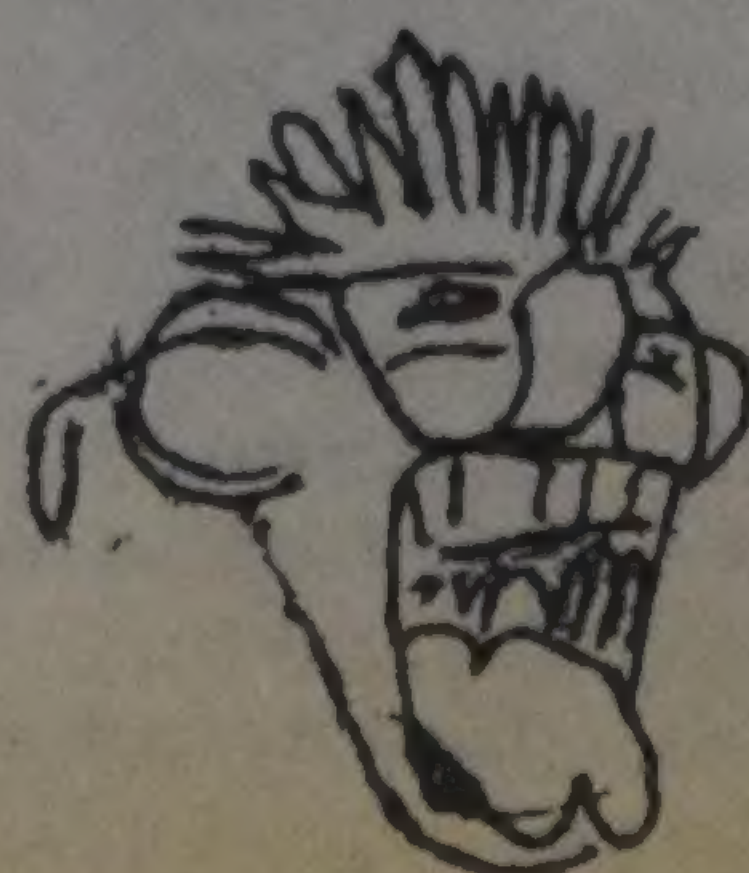
Sy Nodd

The reverend Roost receives a call and crows with great delight. He takes his three week "stall," as he prepares for flight.

Klaas Sis

Press Parade

Proverbs on taming the tongue



"The tongue has the power of life and death, and those who love it will eat its fruit."

"He who guards his lips guards his soul, but he who speaks rashly will come to ruin."

"Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue."

"Reckless words pierce like a sword, but the tongue of the wise brings healing."

"The tongue that brings healing is a tree of life, but a deceitful tongue crushed the spirit."

"Pleasant words are a honeycomb, sweet to the soul and healing to the bones."

"The Lord detests lying lips, but he delights in men who are truthful."

Proverbs 18:21; 13:3; 17:28; 12:18; 15:5; 16:24; 12:24.

Bulletin,
Chr. Ref. Church,
Prince George, BC

How to raise parents:

1. Do not be afraid to speak their language. Try to use strange-sounding phrases like "Yes" or, "I'll help you with the dishes."
2. Try to understand their music. Play Andy Williams' "Moon River" on the stereo until you are accustomed to the sound.
3. Be patient with the under-achiever. When you catch your dieting mother sneaking salted peanuts, do not show your disapproval. Tell her you LIKE fat mothers!
4. Encourage your parents to talk about their problems. Try to keep in mind that to them, earning a living and paying off the mortgage seem important.
5. Be tolerant of their

appearance. When your Dad gets a haircut, don't feel personally humiliated. Remember, it's important to him to look like his peers.

Jacky Ketel,
Bulletin Leduc CRC,
Alberta

Marriage

"If marriage partners do not consider their relationship a permanent trust for life, they will live in permanent crisis ... unable to tolerate quarreling, argument, sulking, mistakes, disagreements, or even the mildest criticism."

Dr. James Olthuis,
Bulletin Chr. Ref. Church,
Prince George, BC

Putting their faith to the test

A Sunday School teacher gathered the following "mis-definitions" from a test he gave his class.

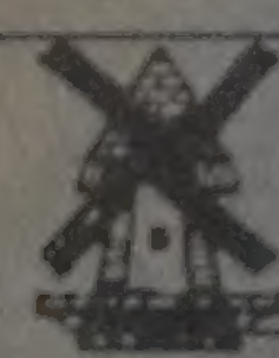
"Adultery is the sin of saying you're older than you really are."

"An epistle is the wife of an apostle."

"The fast days are the days when you have to eat in a hurry."



"Joan of Arc was Noah's wife."
"A layman is somebody who lays in bed on Sunday mornings."
"Parsimony is what the parson lives on."
"Repent means shape up or ship out."



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Windsor, Ontario: An experiment in community-orientation

Peter C. Hogeterp

The Christian Reformed Church has received some bad press lately in which it is charged with being narrow and self-directed. Canadian churches seem to suffer more on this account than the American churches, especially in those areas where large concentrations of Reformed immigrants settled.

Windsor, Ontario, is an exception because Dutch immigrants did not flock to this border city of some 200,000 residents. It was not until long after the influx of post-second-world war immigrants stopped that the Home Mission Board decided to open Windsor, Ontario, as a field for a home missions church. In 1966 a core of Christian Reformed people promised to support a CRC in Windsor, and first services were held in December of that year.

During the first decade of its

history, the church struggled with the supposed dilemma of being a Christian Reformed Church and being a Mission Church. Missions, it appeared, was something done on the other side of the tracks; Church is what those who have been raised in the church must be. Evangelism might be the hobby of a few, but it did not appear to need to be the task of the church.

People seemed to polarize around the issue of either, on the one hand, building a church here much like the church they left "back home" (which by implication was a church not overly concerned with evangelism), and, on the other hand, building a church here that would sacrifice everything it meant to be Christian Reformed (if that's what it took) to win converts.

The issue was resolved in 1975, when, through a series of

congregational meetings the congregation adopted as its goal: to be a community-oriented Christian Reformed Church. The Church was to be Christian Reformed in its essence, but it would be community-oriented in its direction.

Specifically this meant that all the programs would integrate the members of the congregation with the members of the community. More specifically still, this meant that there would be no separate clubs or groups for people inside the church on the one hand, and people outside the church on the other.

We are isolationists

This article is a seven year report to the reader who might be interested in knowing whether such a thing is workable or not. No one has difficulty with the theology of it, but most who



A Sunday school class at the community church

hear of it consider it to be unworkable and impractical. The thinking seems to be that we who are raised in the church know more and are better versed in the Bible, whereas those who come from outside the church are probably biblically illiterate and perhaps even spiritually dumb. The social implications come out of the question: should we really associate with non-Christians that much? We are traditionally isolationists rather than integrationists.

Specific adaptations

In Windsor's Ambassador Church, Cadets and Calvinettes had already been integrated prior to 1975. There are no Boys Alive or Sunflower Clubs in Windsor, not because these are not good programs but because they encourage a disassociation between community and church children.

Worship, especially the morning service, took on a slightly different atmosphere than might be found in other CRCs. The Windsor Church expects visitors at every morning service, and they're almost always there too. The morning service is an inspirational service; the sermon is very practical and personal. "Coffee Break" is also a totally integrated program, contrary to the advice of those who designed it.

A total of about 100 people are involved in the Sunday School, Calvinettes, Cadets and Coffee Break, and approximately 40% of these are not members of the church.

In addition, the Public Relations Committee of the church occasionally plans such special events as marriage workshops (Dobson films), a seminar on Stress, a "Discover Your Gifts" Workshop, and at each of these at least 75% of the

participants are not from the church.

Adopted and natural child

Does it really work? Doesn't it present a lot of problems for both the church and the unchurched? Wouldn't they really rather be with their own "kind"? The Windsor experiment says NO, they really would rather be mixed.

Separation suggests first and second class citizenship. The "gap" between the church and the unchurched is not nearly as great as we imagine. All people have the same basic human needs, and the gospel speaks to those needs in the same way, whether Christians have those needs or non-Christians have them.

In fact, the greatest advantage of integration is that it provides the opportunity for the non-Christian to see the Christian model at work. Integration also removes the hurdle of moving from one group to the other.

Integration is based on the theory of non-judgmental acceptance, and, therefore, works beautifully. It's like the couple that has an adopted child and a natural child and they can't remember which one is which.

It exhilarates

The Windsor Church shows that not only does community orientation work, but it is actually exhilarating as the unchurched see the caring and accepting the Christian shows, and decide that they would like to be part of that kind of group.

And the faith of Christians grows as they see non-Christians accept their faith and their Lord.

Rev. Hogeterp has been the pastor of the Windsor Christian Reformed Church since 1973.



Leonard Schalkwyk

Pastoral letters

Christian maturity is better PR

There are immature Christians — they are a problem to themselves and to others. They really know how to mess up their life and then let the other person(s) worry about it. This is not a witness to the power of the Gospel. Such people are saved, but stuck. The Bible gives many examples of mature and immature decisions.

The Lord Jesus Christ was perfect. He is our Saviour, but also our example. One of his mature decisions was made in the garden of Gethsemane. There He *wanted out* (according to His human nature). He prayed: "Father, let this cup pass from me." He did not want that cup of poison. Who in his right mind would want it? Yet when Jesus discerned the Father's will, He started to pray against his own will. An impressive example of self-control.

Everyone experiences such crossroads in life. Will you push your own will in immaturity or will you give in to God?

Some people think that giving in leads to depression, bitterness and "being beat." However, giving in to the Lord's leading, can be one of the most rewarding experiences in life.

Jesus is not defeated "when majestically He walks up to the soldiers and allows himself to be captured. His mature decision shows again when He commands Peter to put away his sword. He had taken the decision that He will go to the cross and now He does not reconsider that decision. He acts on His decision.

God wants to make a strong personality out of all of us, for self-control is a fruit of the Spirit. If we allow Him, the Holy Spirit lifts us above our own will, and makes out of us people who can control their thoughts, will and emotions. It is immature to pout and scream. It is immature to kick against the Heavenly Father's legs, just because we did not get our way.

Another sign of maturity is the ability not to lean on someone else for the decisions that have to be taken in life. A child is insecure; it does something because mom or dad say so. Or, as teenagers, they will not do something, just because mom and dad say so. Both attitudes

show dependence.

A mature person will ask advice from others; he knows he is not all-knowing. However, his decision will be his own; he does not do it *because* this one said this, that one said that. A mature person sticks with that decision, but some people never grow up. They first lean on one of the parents and then after marriage they push the responsibility onto their spouse.

Such people have not successfully made the transition from childhood to adulthood. It is scary to become independent, but running away from responsibility weakens the personality. Every decision includes risk, but the courage to go ahead can be found in the Lord. Joshua was scared stiff when Moses had passed away. He had always played second fiddle; now the sole responsibility was on his shoulders. But by a spiritual experience he became able (Joshua 1).

Another sign of immaturity is feeling too important or too unimportant. Both feelings are the two sides of the same coin. It is the first sin of pride. Not feeling important enough, can be a cross which is very heavy to bear. Only by accepting one-self as God has made that person, can one be set free from pretense and role-playing. Having come to that surrender, one is not afraid of criticism anymore and does not feel threatened by it. One has accepted oneself in the incompleteness which is in all of life. From fear-full, that person becomes fearless.

Christian maturity is reflected in Psalm 119:105 — "Your word is a lamp for my feet and a light on my path." That lamp does not enable us to see all the way down life's road, but it is enough to take the next step.

It is the picture of a person who walks in the darkness of night, but who can see just enough for the next step ahead.

Following in Jesus' steps, we will overcome. God is honoured when unbelievers see mature Christians.

Leonard Schalkwyk is pastor of the Springdale Christian Reformed Church, Ont.



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School

Chalkmarks

The art of survival is no game

A few weeks ago, Grade 7 students of Sarnia Christian School made a field trip to Ska-Na-Doh Indian Village near Delaware, Ont. The name Ska-Nah-Doh comes from the Oneida and means "A village stands again." Besides visiting the reconstructed Iroquois village itself, students also took part in an archaeological dig, and a survival hunting game. Heidi Kerssies and Andrea Zylstra relate their experiences.

The purpose of the survival hunting was to see how it would be to hunt for survival. The game was played by having hunters (who could kill any animal) famine (which could kill anything — including hunters), bears (who would steal the food from hunters and eat any of the other animals), and deer, racoons, squirrels, wild turkeys, etc. (who couldn't kill anything).

There were two groups of hunters (the black and the yellow) and they each had their own territory. If a black went into yellow territory a yellow could touch him and take his animals. You kill animals by touching them. Once you touched the animal, he had to give you one of his life cards. Each had a certain number of cards according to their worth. Example — bear 18 points - 4 cards, deer 17 points - 4 cards, racoons - 7 points - 6 cards. The hunters get points for their teams according to how much their animal is worth.

In the survival hunting game, I played the role of a deer. It was very hard to get away from the hunters, famine etc. I had to run from one territory to the other, jumping over fallen trees and tree roots. I never was really for hunting because I thought it was very cruel to kill all those poor helpless animals. Now I really realize how hard it is for the animals. I also understand how hard it was for the Indian. I may have been caught before the game was half over, but I think most of the deer in the world run faster than me. I was really scared at times, especially when I was down to my last card. I really had a lot of fun though. I only wish I had more cards, so I could have played longer.

I know at least how a turtle that's being pursued feels that is suddenly lame. It's very different for a turtle because he's so slow. Sometimes I felt sneaky, or scared, or excited. I felt it was kind of unfair to have so many people after me. I still had to get food and water to survive. But I'll admit: it was tough for the Indians to survive. They have to watch out for famine and disease still. But I didn't play for very long because I turned lame.

The Wheelbarrow, Nov. '83,
Sarnia Christian School

Kingston Campus ministry

We are striving to establish a student community at Queen's University which is 1) highly visible, 2) clearly identified as a Biblical rooted community, 3) rich in fellowship and service, and 4) which is active in building the Kingdom through personal growth and testimony as well as outreach. God has blessed our efforts: The Spirit has been poured out among us and we have felt his presence, witnessed his power, and now proceed with full assurance that we will be enabled to do good work for our God.

Our regular activities have begun in strength. The degrading, dehumanizing activities associated with orientation week — a tradition Queen's is oddly proud to maintain — have given us renewed commitment for the need of a Christian student community. We have about 10 persons meeting regularly for an

hour of song, prayer, and meditation early Sunday evenings. We have a Bible study on Acts, we enjoy fellowship with no less than 20 students at our cost suppers, we have lively discussions and interaction with about 12 prospective teachers at our Foundations of Christian Education series, and no less than 25 persons of all ages attend our "How Do We Compare?" (to other denominations) course. Yes, our community is forming.

Of the many programs introduced at the beginning of each year one expects about half to fail. But we have been blessed this year with all of our new activities taking hold and beginning to flourish. The work load of the pastor has been rather heavy, but the Spirit gives strength and insight. As the year progresses we hope to locate, develop, and, once motivated, to utilize student leadership.

Please pray for the Spirit's guidance in this.

Please continue to pray for us. In particular, we ask that you pray

1) for the strengthening of the student community we have begun to foster,
2) for a suitable office and meeting space to be located, and
3) please pray for student leadership to be developed in our present programs so that the campus Pastor can seek new opportunities of service to the university community.

Bulletin,

Ebenezer CRC,

Bill and Connie Van Groningen
and the Kingston
Campus Ministry

B.C.'s independent schools elect Sawatsky for president

The Federation of Independent Schools Associations elected a new President at the November 17 Annual General Meeting held in Vancouver, BC. Wally Sawatsky of the Mennonite Educational Institute was elected for a one year term.

Mr. Sawatsky's election as president marks the first time in the history of FISCA that a representative of the Associate Member Group was elected president of the federation.

Bill Birkett, who represents the Catholic schools in British Columbia, became the Vice-President. The Catholic Schools in B.C. have reorganized structurally resulting in a Catholic Public Schools Inter-Society Committee. This Committee provides the Catholic Schools' input into FISCA affairs.

Representing the Society of Christian Schools in B.C. is the new Secretary of the

Federation, John Vegt. Completing the executive is Rosalind Addison, re-elected Treasurer, who represents the Independent Schools Association.

The Annual Financial Statement of FISCA showed that Federation finances are such that membership fees did not have to be increased and remain at \$3.00 per student.

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Getting to know eastern Canada (Part I)

You'd be most welcome!

Cathy Kalverda

Seven years ago we moved to Eastern Canada, specifically to St. John, New Brunswick. When we first knew about the move my reaction was to laugh and as it became more real, to wonder what I would do living in the "back country." So far I have survived, and quite well I might add.

At first it was difficult to understand that we still lived in Canada. When going to Ontario for a holiday, I found myself telling people that I was going back to Canada. I've found that people beyond the maritimes have somewhat the same feelings. When being introduced to someone in "upper Canada," mentioning that we come from Fredericton, we sometimes meet blank stares and have to add, New Brunswick, only to watch them get embarrassed and say, "Oh right?!"

Just to clarify that we live much the same as we did when we lived in Ontario, we do go to movies, shop in Dominion, put our money in banks, many people own two cars and we even have two MacDonald's in

town!

I suggest that you all come and visit us, maritimes has a uniqueness all its own and we are civilized!

Church shopping

As with any move there are adjustments to be made and each move has its own unique ones. One major adjustment in St. John is that there is no Christian Reformed Church. Moving for the first time away from family and also away from a church community which we were used to, we found ourselves lost and floating. In the two and a half years we lived there, we learned that there are Christians in other churches with different ways of worshipping our Lord, but also that we will always remain Christian Reformed.

During these years we travelled occasionally to Fredericton to join the Christian Reformed church in worship. We found their hospitality overwhelming. We were welcomed in one of the families as one of the children. Nothing was too much, it was like coming home. If it had not been

this family, it would have been another; everyone welcomed us. We made a point of travelling back approximately every two months to keep in touch. When our second child was born our minister at that time, Rev. Tony VandenEnde made a point of coming while I was in the hospital. It was these little things that helped to make us feel that we belonged.

In St. John there were two other families that had Christian Reformed backgrounds. They made a point of welcoming us the first week and even though we each attended separate churches, we relied on each other for fellowship and friendship. It was only after a lot of "church shopping" that we settled in our respective churches, Baptist, Anglican and Presbyterian.

These two couples had formed a group called "Life Raft" which ministered to seamen. We joined and the men made regular trips to boats, and each Christmas we called on churches in the area to donate parcels for the seamen, which we distributed. Each family has since moved and as



far as we know the work of LifeRaft continues under the Red Army Church, which hired a part-time minister for the work.

Different pace

Yes, the maritimes is different. The pace of life is definitely slower which was difficult to adjust to. There were many weekends with "nothing to do," but now I think that big city living would be difficult to get used to. This feeling is reinforced each time we visit Toronto; yet, there are times the desire to be in the middle of it returns, especially when it comes to Christian Reformed community living.

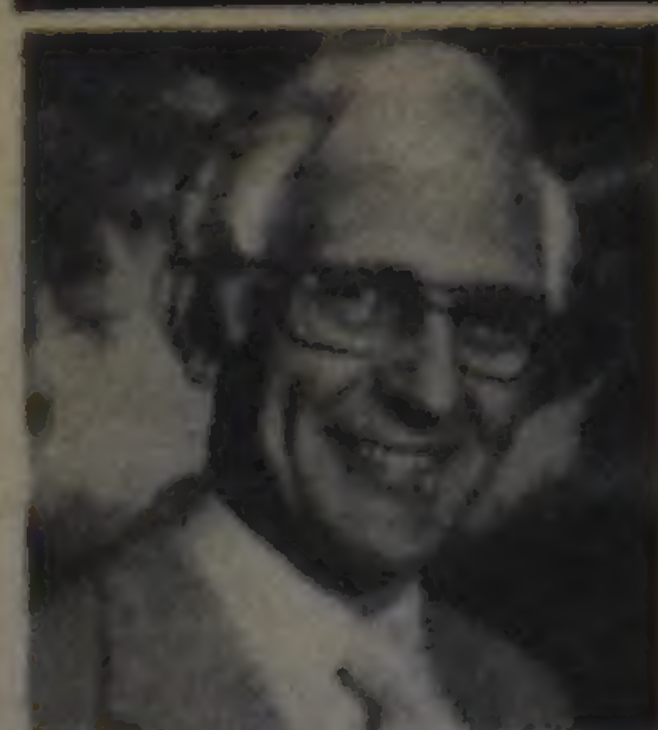
There are also not as many people here or as much

industry, therefore, not much money. Things are done on a much smaller scale. To understand a bit better is to know that though New Brunswick is fairly large, there are only 500,000 people living in this province, one-quarter of the population of Toronto.

I hope through a few articles to introduce you to Eastern Canada in light of the Christian Reformed church and community, to let you know either through myself or others, what goes on in the maritimes.

Perhaps in time you will visit us and find out for yourself. You would be most welcome!

Cathy Kalverda and her family live in New Brunswick and are members of the Fredericton Christian Reformed Church.



William R. Rang

Skylights

More monkey business

I've read somewhere that natives on the island of Java developed a rather simple system for harvesting coconuts.

Mind you, these fruits grow high on the trees and why should a man climb up there if he can do the work by staying on the ground?

Yes, the system works rather simple. First you chase some monkeys up the trees. I don't know how this is done, but assume that this part of the operation is simple enough. Next stones are collected and one by one hurled at the monkeys. Feeling threatened, the poor animals now go to their defence. They pick coconuts and throw them down towards their attackers.

Simple! Totally unawares the monkeys are doing good deeds. Yet we realize that they do them only because they feel threatened.

After I had read this little game of trickery, I began to compare it to the lives of some of us. It seems that there are people who produce acts of christian behaviour only because they feel threatened. They act christianly because they have an awareness of the anger of God upon them when they do not behave properly.

There are other Christians who feel some are throwing stones at them by means of reformed peer pressure. Yes, when you belong to the church you do what the folks of the church do. When in Rome, do what the Romans do.

Thus there are people who attend two services because of stones, who offer to the church for the same reason, and live the outward christian life only because they are fearful.

Yet, the parallel between such people and the monkeys doesn't stop here. If we were to have the monkeys throw down the coconuts out of love for us, we would have to catch and train them first.

But the truth of the matter is that monkeys would rather stay in the jungle.

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Issue

Lament for a fading vision

Hank Kuntz

We are losing a vision. Gradually, but noticeably. That vision is the reformed vision of all kinds of institutions, and especially schools, publicly professing "Our help is in the Name of the Lord..." Institutions which would, by that very act and their subsequent obedience to the Lord, point children (in the case of schools) and the Canadian nation to the only One who can give healing. Healing needed in mixed-up secular ideas about education, healing in matters pertaining to all sorts of human activity in which Christians are engaged with fellow believing and unbelieving citizens.

Why are we losing that vision? May I try to explain without trying to hurt anyone? Is it because we feel so insecure about our own faith in that Name, so unsure of ourselves, in this largely secular world, that we put up walls where they should not be? Is that why we shut out fellow Christians where we should be talking with them about our task as Canadian Christians?

To be specific: Many of our Christian schools state in their constitutions that they are based on the Bible as interpreted in the three forms of unity; i.e., the Heidelberg Catechism, the Canons of Dordt and the Belgic Confession. To show a desire to be identified with the Anglo-Saxon world we often throw in the Westminster Confession, despite the fact that this confession is largely unknown in "our" circles, as a Christian school board put it recently. As if the Canons of Dordt are as well known as the N.H.L. standings in "our" circles!

At least one school society I

know of states in its constitution that this so-called basis article cannot be changed, unless every individual member of the school society signifies, in writing, that it is OK to do so. This clause is supposed to guarantee that the basis is cast in concrete.

The great Reformers, by the grace of God having seen the errors that crept into the christian Church, rewrote, expanded, and renewed the confessions boldly, often singly. No written consent of every single member of the Church there, rather the opposite. They, as Scripture puts it: "...faced jeers and floggings, while still others were chained and put in prison. They were stoned; they were sawed in two; they were put to death by the sword." (Hebrews 11).

Yet, we today decide that that is history. We now have a foolproof formula, and if you want to do things differently, you had better start on your own. We, who have the freedom to show what Scripture has to say to the 20th century without fear of reprisal, decline to do so because it was already said in the 17th century.

What has happened in the last 20 to 30 years in the area of Christian schools? First of all, we have been able and are able to educate our youth. Thank God for his blessings. I have four children in Christian schools — grade school, high school and college. I am deeply grateful for the dedication and talents of the staffs in these schools. I am also grateful for the dedication and support of the christian community, be this via hours spent in board meetings, cleaning the washrooms, knocking on doors for money,

ther. rding to the news the has been "an ng response to this ching the past couple of The School feels that s should be directly 1 in discussions relat

instructions for uring the inte e urged to ta hter, not a ment of so urged in e and review

Occasionally as we speak to neighbours about Christian education they ask how we do things differently. Here's an example. In Grade 7 and 8 Science we did an experiment measuring the volume of water as cooling occurred. The water kept contracting in volume as it cooled and sinks to the bottom. Swimmers have a pattern of breathing that is always at the surface. Freezing should begin at the top as you all know, that freezing begins

or whatever. Thank God for all of this.

Yet, we are missing the boat. Instead of opening our school doors wide open to those who share a biblically reformed vision of education, we put up as many roadblocks as we can to keep them out. We don't want to, but we do it anyway.

The fact that our names include a lot of "Vandersome-thingorother'sma's" is something we have to live with, as is the accent we haven't lost since landing in Canada after the 20th birthday. The label "Dutch Reform" is inaccurate, discriminatory, and irksome, but we can't change that. We do not have to live with the roadblock of a, once again, largely unknown set of doctrinal standards written with 17th century problems in mind.

Two questions arise: 1. Are we ever going to address 20th century problems such as the religion of secular humanism, the religion of the civil religion, our task as rich Canadians vis-a-vis poor Canadians or third world nations, the list is endless. 2. What do we do with those Christians who share with us a reformed vision of life and education, yet do not subscribe to infant baptism?

Regarding the first question, we can again thank the Lord for sensitive teachers and fine material produced by Christian Schools International. The teaching is done in spite of cramped constitutions and

inadequate old formulations. On the second question, things are not so encouraging. Our schools have remained by and large "Dutch" schools. Fellow evangelical Christians with Baptist orientation are put through rigorous questioning and may end up with some sort of associate membership, or may slip through the mazes of the net because someone closes his eyes, and become voting members.

Neither of these solutions are Christian. Worse, many fellow Christians will send their kids to "our" schools and just pay the bills, or many will turn away in disgust and be cured of any desire for christian education forever, or, start "their" own schools. Also, over the years we have engaged quite a few teachers in "our" schools who do not subscribe to infant baptism and who, through our hypocrisy, can be turfed out quite simply. They do not buy the three (or four) forms of unity the way I do.

We have missed the boat. Or to put it more biblically, we are busy putting bushels over our lights. Why don't we let the light shine?! Because our schools may go to pot? As community we have certainly gone to pot as far as our vision and our charity (Anglican teachers?) and our honesty is concerned. Let's face it, we've got a lot to learn from "other" Christians in the areas of lifestyle (smoking, drinking, missionary concern, and what

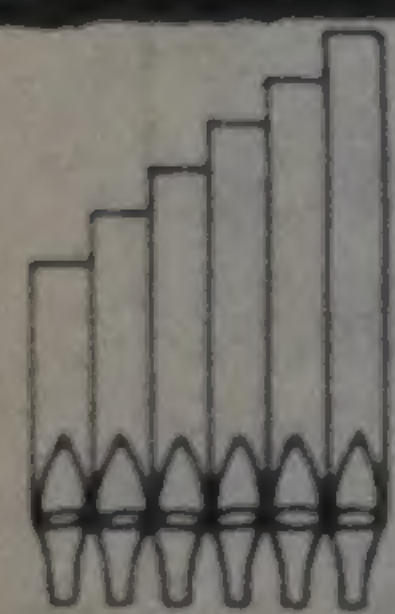
not). We've got a lot to give in passing on the biblical heritage of the Kingdom vision.

Could we not sit down as reformed Christians and discuss with some haste, over the next few years, how to get out of our predicament? My suggestion is that we do not start waving educational creeds or other creeds, but that we agree in principle that our constitution must state, with as much precision as possible, what the Bible tells us about education and the world in which this takes place.

Call it a Statement of Principles, or Biblical Givens for Education, or whatever. But let's not start with unchangeable creeds. Guido de Bres, Calvin, Luther, and the members of the Synod of Dordt would turn in their graves if they heard us term unchangeable their human summary of God's unchangeable Word. If we do not do something soon, we'll continue to slip into an isolation which is very un-reformed, and, ultimately, fatal to the faith that started us off in the first place.

Could we change this lament for a fading vision into a song of joy for a vision unfolding?

Henk Kuntz lives in Rexdale, Ontario and is a CLAC agent.



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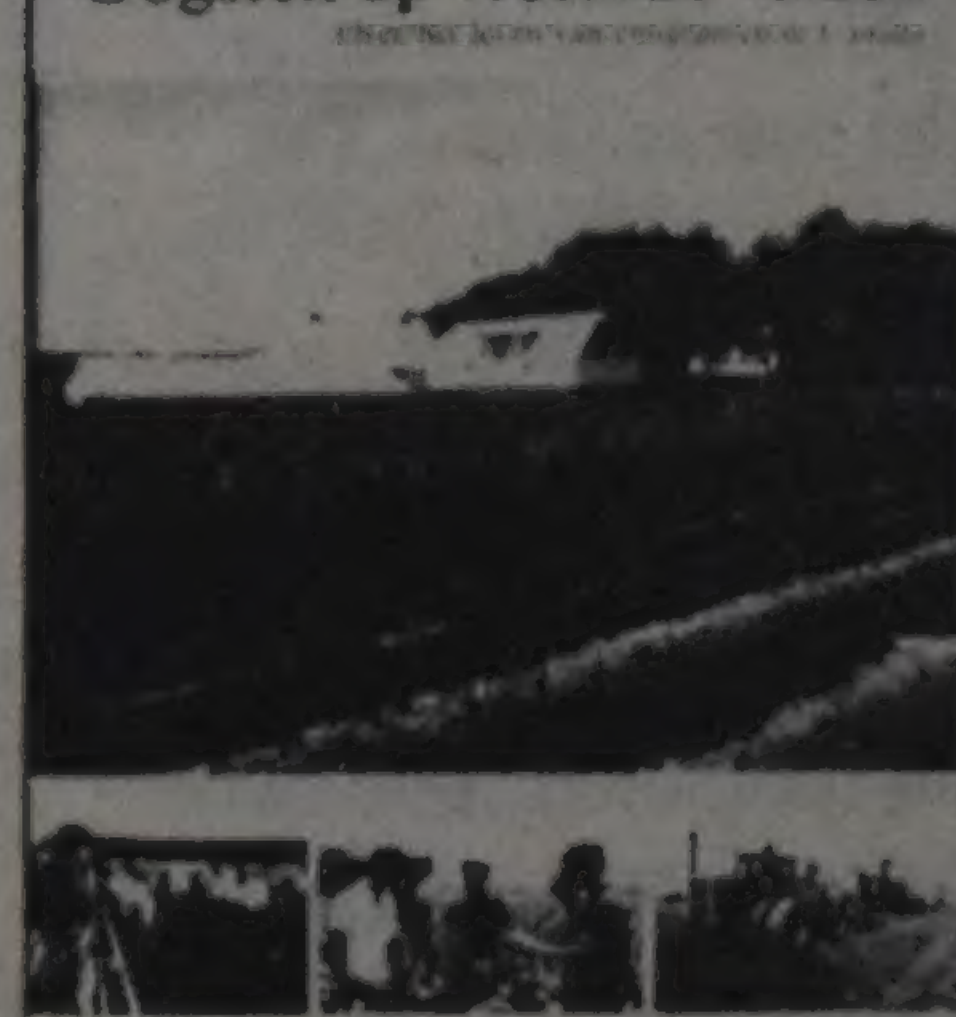
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Lesson from a scoreboard

John H. Martens

The European Management Forum, an independent, non-profit institute based in Geneva, has analyzed the competitive position of the industrial nations belonging to the Organization of Economic Cooperation and Development (OECD) and of a number of emerging industrial countries.

In this way a total of twenty-two national economies has been researched. The results have been compared and to each nation has been assigned a place in international order.

The main criteria handled to define a nation's competitive power were ten in number.

1. **Economic Dynamism:** For example, is unemployment a serious or perennial problem? Is there a mood of listlessness and apathy prevalent among investors and consumers inside the country?
2. **Production Cost:** determined by rising wages, productivity and other factors.
3. **Market Mechanism:** How large are the markets and how efficient are marketing methods?
4. **Availability and Access to Investment Capital:** as well as the financial position of industrial enterprises.
5. **The Human Factor:** including the level of training and motivation of the members of the industrial work force.

6. **The Role of Government:** in the sense of supporting and regulating the private sector.
7. **The Infrastructure of a Country:** in the first place its communications and transport system.
8. **International Orientation:** as f.i. the seize of trade with foreign countries, influence of foreign investors, etc.
9. **Research and Development.**
10. **Political and Social Stability:** including how a country is governed, relations between employers and employees, frequency of strikes etc.

The conclusions of the European Market Forum are somewhat surprising and include good news for some countries, but a less favourable report for others.

Compared to the year 1981/1982, when a similar study was made, the year 1982/1983 saw a shift in the relative competitive position of more than one nation according to the economists of the Forum.

Alarming for France was its fall to 15th place from 8th place, while Sweden fell from 6th to 9th place.

Canada dropped from 5th to 6th place, which can in itself hardly be called an alarming development. Despite its present domestic economic mess and enormously high unemployment, Canada was judged as being far from an economic basket case as yet. It is certainly encouraging and gratifying to find among all the tales of economic woes we have been fed for so long, some positive news from an outside source about the Canadian economy.

To be in 6th place in a series of twenty-two national economies is hardly a national disaster. However, Canada did slip a rung during the year. The Netherlands, previously in 7th place, moved into Canada's 5th spot.

What enhanced The Netherlands' position were its innovative industrial methods, mainly a result of an impressive program of research and development.

This fact together with the excellent infra structure and quality of management besides a positive tax regimen propelled The Netherlands two notches upward. Whether she can maintain her position however, is something doubted even by Dutch economists who are foreseeing a 18.5% unemployment figure towards the end of 1983.

Canada's wealth of resources, its free enterprise system, agricultural potential, room for additional millions of immigrants, its base of manufacturing industries to serve an expanding people and her export prospects if seriously

and aggressively pursued, can assure a continued high standing among fellow industrial nations.

Imagine what a little push from behind could accomplish in this country that is blessed beyond measure with all kinds of commodities.

For Canada to fall from 5th to 6th place does indeed not need to be felt as a national calamity.

nations forging ahead with their ambitious industrial schemes.

We will then remain a resource and mining economy mainly for the benefit of others.

Nations such as Switzerland and The Netherlands possessing few or no natural resources, prepare for their industrial future by spending much more than we do on research and development.

direction will not come by itself. It must be encouraged and stimulated and conditions created where it is more exciting and profitable to get going than to remain sitting on ones hands.

Instead of bewailing our situation, people with a sweeping vision must be allowed to plan for the future in a populous Canada humming with industrial activity. To

an example. The United States are a market unto themselves and less susceptible to global economic dislocations than most nations.

The same thing could be repeated in Canada, if only by its sheer potential and size.

The country is in suspense as if in expectation of the things of tomorrow. Its young people, youthful families, senior citizens, and unemployed still have hope. Idealism lost and energies wasted are unnecessary tragedies in a country as richly blessed as Canada.

Canadians must use their resources to develop their nation as other countries have done. We owe it to ourselves or posterity will decry our inaction and shortsightedness.



John Martens is an historian and freelance writer living in Listowel, Ont.

But it was not necessary. With some prodding at the government level, perhaps some change in the tax structure, less government waste and a moral liberal outlay for research and development, 5th place could be regained. Or could we do even better?

The Europeans are aghast and astonished at our dismal economic performance despite our resources.

Are we shocked enough ourselves to be galvanized into action not primarily to rise in standing on a chart, but to make our great country a land of promise for our youngsters, our unemployed, a haven for the older generation and a home for millions of eager newcomers? Only then Canada will fulfill its historic role as a great democracy.

It could become number one on the competitive scoreboard. The conclusion seems clear. We will have to follow the road towards building up our secondary industries. If we don't we will increasingly fall behind

This puts them in a more favourable competitive position than Canada.

Canada has resources close at hand and her potential for industrial development exceeds that of most. But progress in this

stumble from stop-gap solutions to ad-hoc measures to emergency decisions is unworthy of a great nation.

The economic expansion of the USA throughout the last century could perhaps serve as



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News

Christian Farmers urged to understand the spirit of technology

Ellen Zwart

Christian farmers from across Ontario met at the University of Guelph for their annual convention and banquet on December 7. Over 200 delegates to the Christian Farmers Federation of Ontario braved icy road conditions to hear three main speakers address themselves to the theme "Agriculture, Technology and Stewardship."

Harry Antonides, Director of Research and Education with the Christian Labour Association of Canada, gave the keynote address entitled "Computer: Servant or Master?" He urged the farmers to put their increasingly computerized operations into perspective by determining the spirit of science and technology pervading our society.

"I'm not against technology," he told the conventioners. "We should start this discussion with a positive Christian affirmation of the good use of technology."

Farmers, suggested Mr. Antonides, do not escape the effects of technology either. He mentioned the value of computers in giving information on crop prices, weather conditions, crop and livestock markets as well as internally collecting information on the farm operation in order for the farmer to make decisions.

"The question is not whether or not to use computers," argued Mr. Antonides. The challenge is to "try to understand the widespread impact of technology. This leads to society's view of man."

Man and machine as "Informative processing systems"

Pioneers in the development of technology are increasingly starting to compare the human mind with the mind of the machine, the farmers were told. Both are viewed as "information processing systems."

"Do you see what is going on?" asked Mr. Antonides of his audience. He suggested that man is no longer viewed as a uniquely created individual who can develop and manipulate his environment. "Man becomes an information storer," he said. And increasingly he comes out second best when compared to the machine.

The machine can collect data, store fact and give information. Scientists are trying to convert knowledge into wisdom. The difference between man and

machine will blur.

Can you create a machine with a soul?

The seemingly silly question of "Can you create a machine with a soul?" no longer fits into the realm of science fiction, he argued. This is the direction of technology today.

Mr. Antonides left a positive message for the farmers concerning the technological revolution that is sweeping the world. "Our technological work when used to the glory of God will also be redeemed," he said. "Christians may be filled with the hope of God's power and grace. The future is not only possible but positive."

George Atkins spoke in the afternoon about the Farm Radio Network he coordinates. Mr. Atkins is no stranger to the OCFF. For twenty years he was the farm reporter on CBC's Noon Farm Report. His talk and video presentation introduced the delegates to another area of agricultural innovation.

The Developing Countries Farm Radio Network links together farm broadcasters in more than 100 countries and provides them with self-help information.

Developing countries need culturally sensitive information

Mr. Atkins believes the developing countries need help to help themselves. "The trouble is that we (in the developed nations) must be sending them the wrong stuff. We must give them technology that suits their culture."

To that end, he and eight others, collect information to improve agricultural methods from the developing countries



In spite of the snowy weather some 200 attended

themselves, that use materials on hand locally, and present the material in the form of easily understood radio broadcasts.

"Really," said Mr. Atkins, "we are just the facilitators." Rather than send information that is useful in Canada but totally useless in developing southern countries, his program suggests technology that is appropriate to that particular culture.

As taxpayers, the farmers were urged to support the program. Funding for the project comes from Massey-Ferguson, the University of Guelph and the Canadian government through the Canadian International Development Agency (CIDA).

Dr. Harry Cook, Professor of Biology at the King's College in Edmonton, Alberta, was the last to address the group. After dinner he spoke on recent developments in genetic engineering that are making an impact on the agricultural industry.

Dr. Cook referred to the breakthrough of synthesizing several biologically active substances by recombinant bacteria.

recognized the potential of this procedure for developing commercially important substances for the farmer. Dr. Cook termed the advances as "designer gene" technology.

Applications for agriculture include better amino acid balance and protein yield in grains. This is important for farmers especially in times when economics dictate better and more efficient fertilizers and plant varieties.

Although these developments are vitally important for third world countries, they often cannot afford to participate in the establishment of recombinant DNA industries, said Dr. Cook.

"It is a necessary part of development aid that developed countries see to it that the countries of the third world share in the benefits of the new technology," Dr. Cook said.

Responsible technology

Dr. Cook said that responsible technology will be one that meets human needs, here and in third world countries. Universities and research stations should stick with their tasks of teaching and research that answer the needs of society.

Designer gene technology

Agricultural researchers have

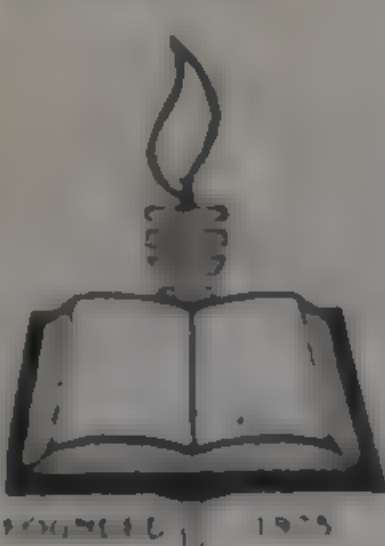
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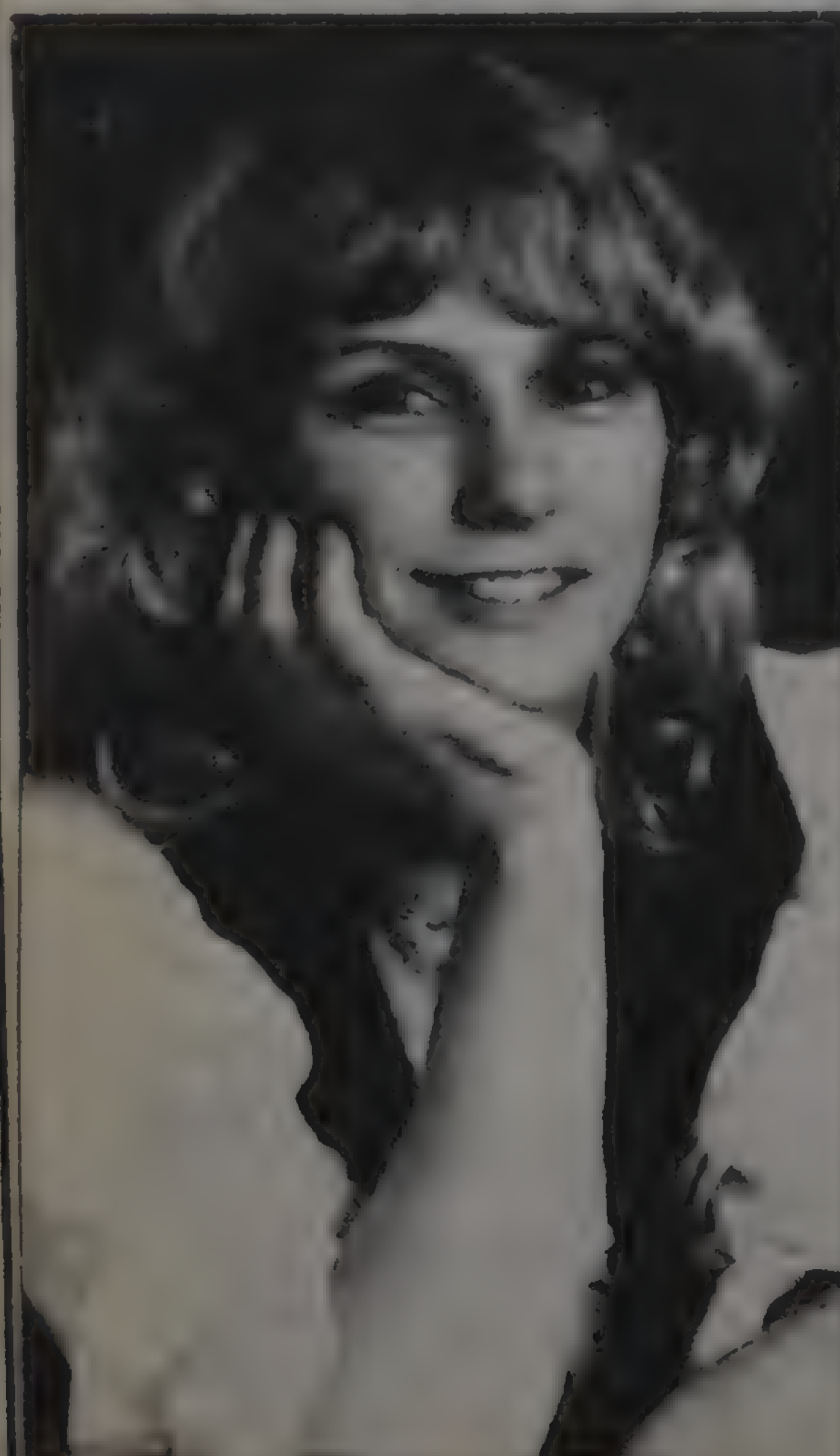
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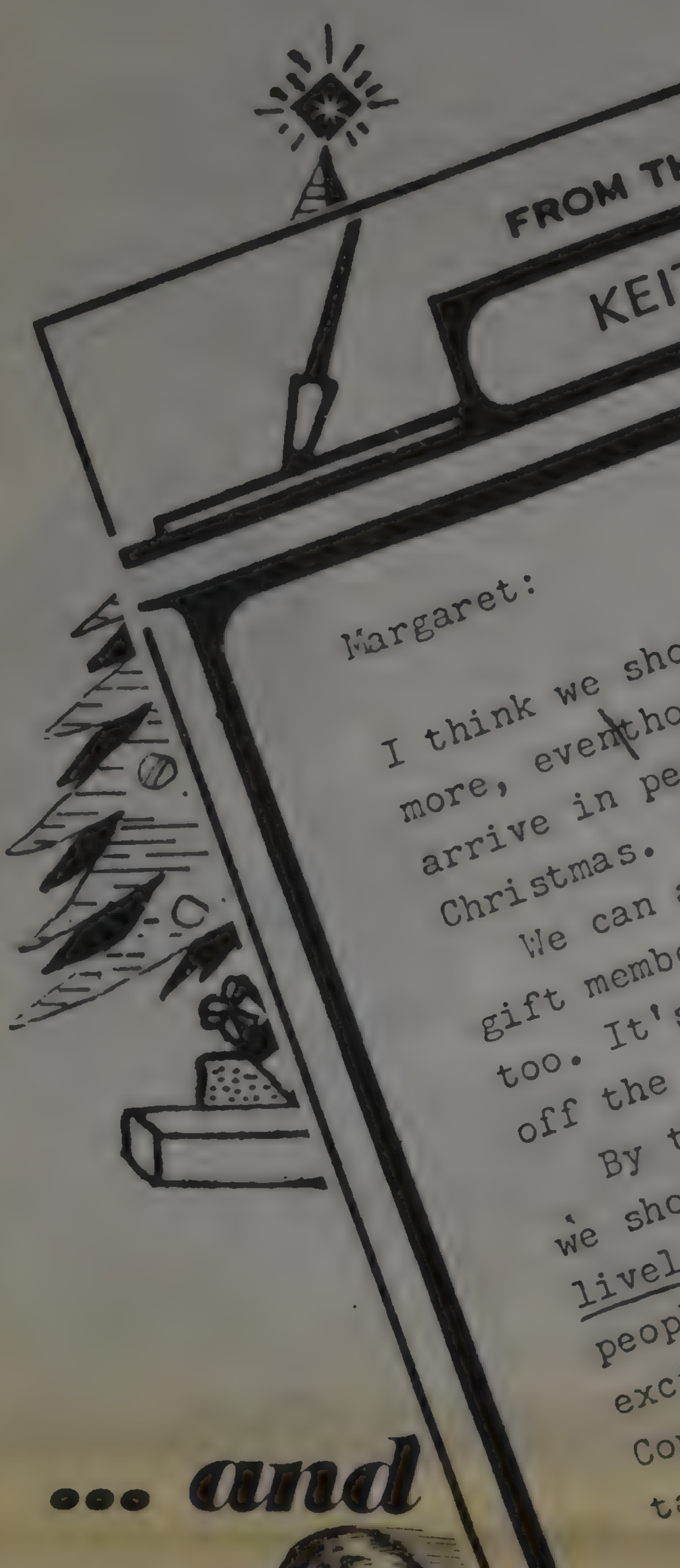
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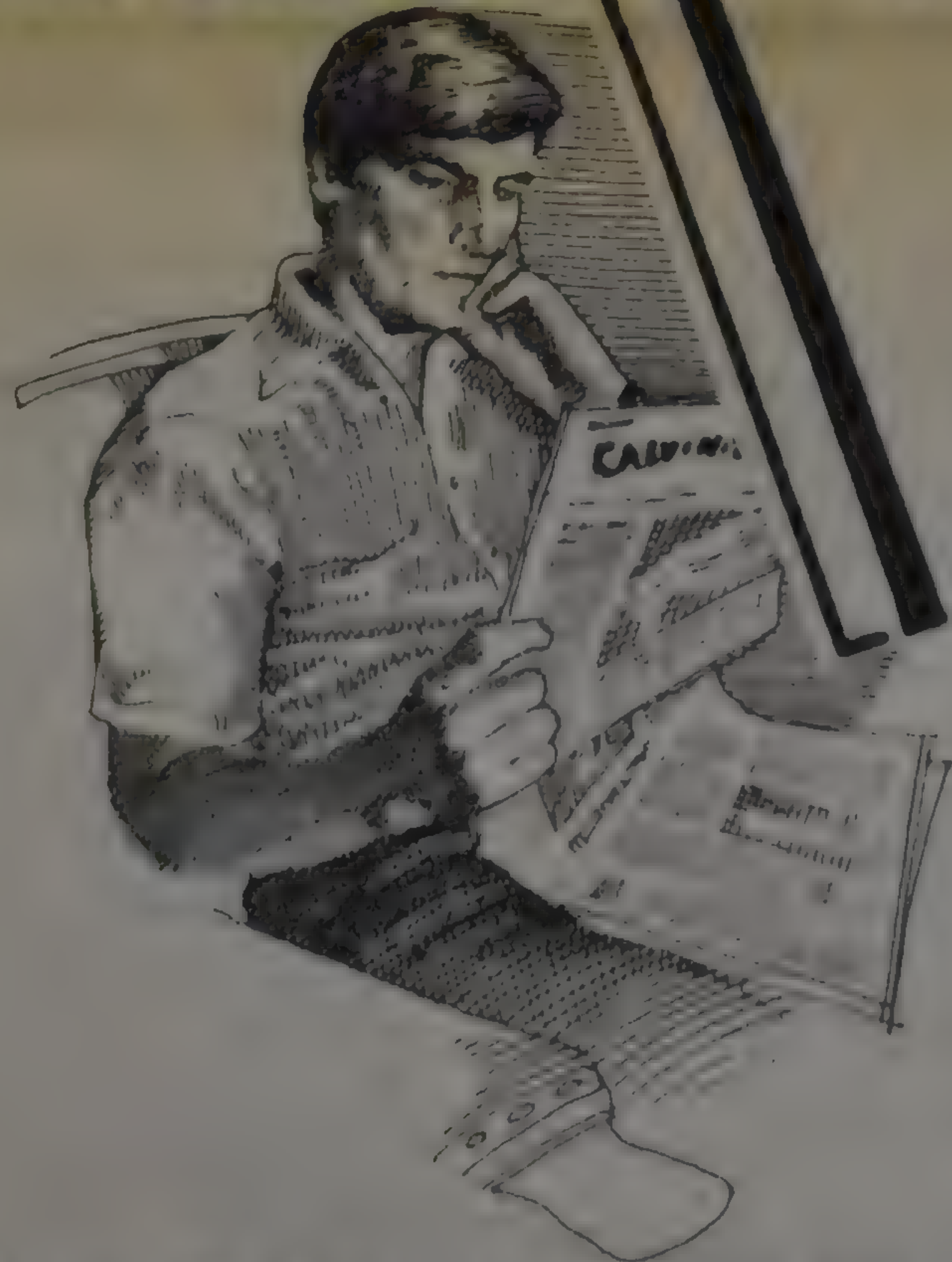
Keep up the good work.

Keith



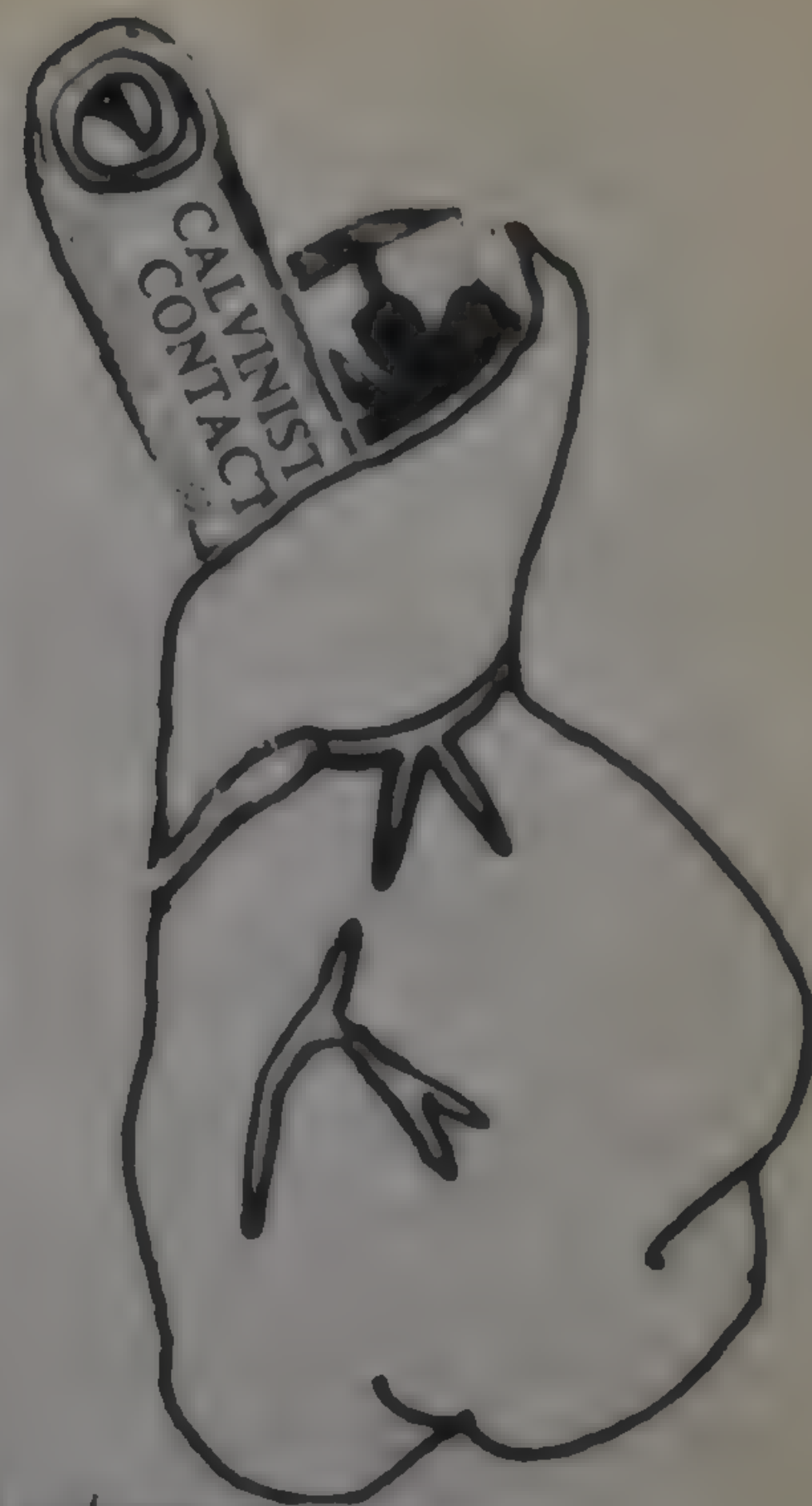
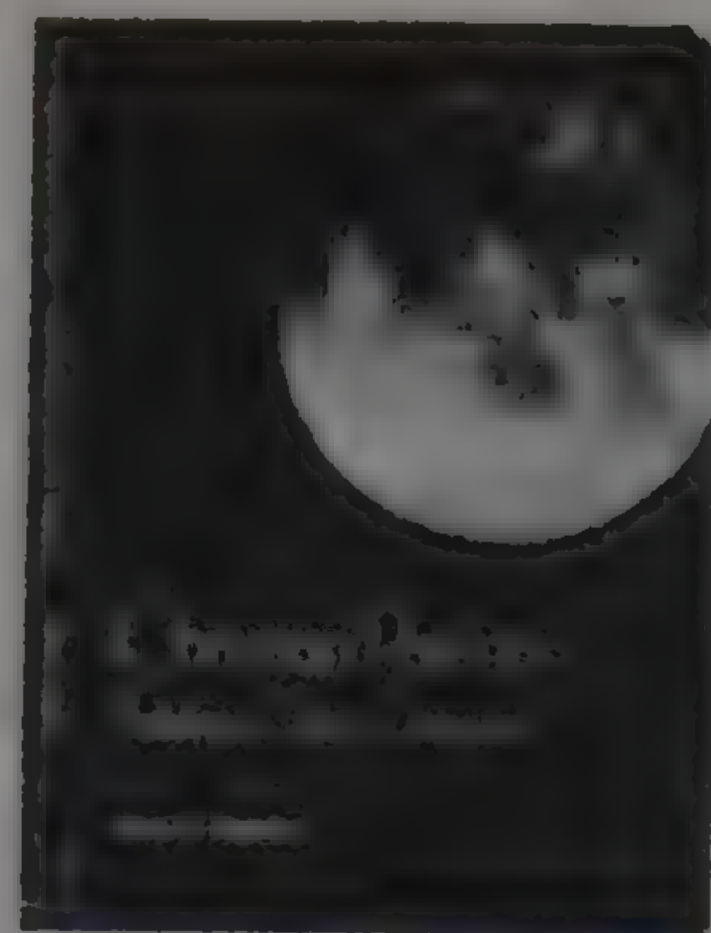
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Entertainment

Songs from the Battlefield: U-2

Bill Van Dyk

Since the early 1960's, politics has been very much a part of rock music, though not always with pleasing results. There was always the danger that at some point the political platform would begin to supercede an artist's sense of realism. Without a sense of realism, art becomes propaganda and it begins to distance itself from its audience. But at the same time, music which consciously avoids politics can also fail as art, for the power of people over people is, after all, a fundamental part of life.

It is a tight-rope upon which an Irish rock group by the name of U-2 walks with grace, power, and imagination. U-2 takes on the political and military machinery of the world, plunges to the depths of our social problems, and emerges with profound insight and painful optimism. They protest against war and violence but assert that the source of alienation is to be found in our failure to bridge "the trenches dug within our hearts." Hostility is merely a symptom. We simply don't know each other very well and we often don't care to know. Our bleak urban battlefields — and our insular suburbs — are the product of this failure.

This is not a message one often finds being purveyed by top-selling rock albums, and it is rather astonishing that U-2 is as successful as they are in that respect. They literally came from nowhere, playing small dubious locations in Ireland for a time, coming over to America to tour with the J. Geils Band, building audience loyalty with their energetic performances, and finally emerging as, presently, the most influential force in popular music.

U-2 was formed by drummer Larry Mullen, after he was ejected from his high school marching band for refusing to cut his hair. All he knew how to play was the usual military rhythms, until he joined up with Adam Clayton, who couldn't

play bass, David Evans (now known as "The Edge") who could barely play guitar, and Bono Vox, who couldn't play anything but who could sing mightily. They began to write their own songs immediately, partly because they were incapable of playing anyone else's, but also because they were committed to what Bono Vox calls "the politics of love." The importance of that message overwhelmed all other considerations. With sheer tenacity, and a lot of innate talent and courage, they took to the road, often playing before soused, hostile audiences, and, more often than not, winning them over. In 1979, while four of the members of the band were still under 21, they obtained a recording contract with Island Records. They have quickly become one of the most respected bands in rock music.

You may be surprised to discover that, with the exception of bassist Adam Clayton, the band is comprised of Christians. You would not be surprised to learn that U-2 has been raked over the coals by some Christian critics for having a non-Christian in the band, for recording with a "secular" record company, for their energetic performance style (Bono Vox frequently jumps into the audience, which cheerfully tosses him around and returns him to the stage), and, unbelievably, for playing to "secular" audiences. The critics claim that these factors compromise the Christian message, and make it seem worldly and dispensable.

Whether or not one takes such criticism seriously depends largely on what one believes a Christian "message" to be. U-2 is not trying to market Christianity. The band members are trying to express, in music, what they see as the deepest needs of the people around them. In so doing they quite naturally make conclusions based on their Christian faith, their ideas of sin and brokenness, and their love for

neighbour. What is striking to me is how convincing an argument their music is that not only is rock an acceptable means of conveying the gospel message, but that in these gruesome, war-torn, tension-filled, over-technologized times, it may well be the best

hatred, and all division. In spite of the bleakness of the lyrics, and the musical setting, with its ingenious use of aural space and terraced guitars and vocals, there is hope, and U-2 maintains its faith that evil can be overcome.

The real battle just begun.

some of the bloodiest sectarian violence in the world; these are prophetic and courageous words.

The lyrics are less than half the story of U-2, and it seems flagrantly unjust to separate them from their music here. U-2's music is extraordinary. With



U-2. Photo from their October album

means of doing so. In spite of our unsurprising urges to be comfortable, serene, and secure, the world makes disconcerting demands of us who bear the name of He who sought out the poor, the despairing, and the isolated. U-2 confronts those needs with equally disconcerting passion. War sounds, as the title implies, as if it was recorded on a battlefield — not in those green hills over yonder.

"Sunday Bloody Sunday", the strongest composition on *War*, strikes out immediately with a call for involvement:

I can't believe the news today
I can't close my eyes and
make it go away.
It is an insistant demand for
awareness and compassion.

The title evokes the violent Sunday riots of 1920 (Dublin) and 1972 (Londonderry) but the song is about *all* violence, all

To claim the victory Jesus won
on Sunday, bloody Sunday.

To claim the victory means more than personal salvation. It means to bring peace and healing and, finally, unity to the world. The great recurring motif in U-2's music is, in fact, the need to break down barriers, overcome distances, and forge unity among ourselves. "Like a Song" relates this purpose to the band's music, reaching out to "a generation ripped and torn," urging us to reject violence as a solution. "There is only one flag," says Bono Vox, "the white flag."

Angry words won't stop the fight

Two wrongs won't make it right

A new heart is what I need,
Oh God, make it bleed.

Coming from a band that originated right next door to

the growing talents of bassist Adam Clayton and drummer Larry Mullen, "The Edge" has more room to improvise melodically on guitar. U-2's sound is highly atmospheric, evoking the scenery of urban blight, car-bombings, demonstrations and riots, before which Bono Vox's voice parades a hopeful yearning for solutions.

They close the album, as they do their concerts, with an affecting paraphrase of Psalm 40 (simply entitled "40" on the album). It is a rich affirmation of belief and faith. It depicts a hope which does not withdraw from the despair and suffering of the world, but which is completely involved with it. It is testimony of the best kind: a witness to the world that realism and Christianity are one, and that no true faith is only personal.

Bill Van Dyk is music teacher at Chatham District Christian Secondary School

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THANKS

BOUWMAN: We, Hendrik and Geesse would like to thank our children and their families and also our relatives and our friends, for making our 50th Wedding Anniversary such an unforgettable day. Special thanks for all the cards, flowers and for just being there. Above all, thanks to the Lord for the many blessings received. 7900 McLaughlin Rd., South, Brampton, Ontario.

GROOT: Mr. Norman Groot and family would like to thank all friends who supported us in prayers, words and cards, following the passing away into Glory of our wife, mother, grandmother and great-grandmother, Nel Groot on November 5, 1983. Norman Groot, 4150 Westminster Place, Apt. #123, Mississauga, ON L4W 3Z7; phone: 273-3951.

BIRTHS

DE PEUTER: "The Lord has done great things for us, whereof we are glad" (Psalm 126:3). John and Corry thank God for his gift of a baby BOY, JOHN BASTIAN, on November 28, 1983, weighing 9 lbs. His happy sisters are Michelle, Kimberly, Tammy and Cornelia. This is the 39th grandchild for Mr. and Mrs. John De Peuter Sr., and 14th grandchild for Mr. and Mrs. Dick Helleman. R.R.2, Bradford, ON L0G 1C0

SNIPPE: We, Jack and Debbie (nee Riewald), give praise and thanks to God for the safe arrival of our second child, JONATHAN JACK, born on November 29, 1983, weighing 7 lbs. 1 1/2 oz. Third grandchild for Mr. and Mrs. Bert Snippe of St. Ann's, Ont. and 13th grandchild for Mr. and Mrs. Gerrit Riewald of Hagersville, Ont. R.R.2, Smithville, ON L0R 2A0



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a FREE COPY of CHRISTIAN PARENTS by Hans Zegerius (an \$8.95 value)

VAN DOMMELEN: Look out Brampton, here comes another hockey player. Barb and Bill are thrilled to announce the birth of their first born son, WILLIAM JOSEPH (Billy Joe). A gift of God. Born November 29, 1983. Proud grandparents are Bill and Joanne Van Dommelen of Brampton, and Leen and Grace Den Engelsman of Richmond Hill.

ENGAGEMENT

In lieu of cards
KOOIMAN-SPRATT: "Every good and perfect gift is from above" (James 1:17a). Mrs. Hilda Kooiman, of Stoney Creek, Ont., joyfully announces the engagement of her daughter, FLORENCE to DOUGLAS, son of Mr. and Mrs. Gordon Spratt of Vancouver, BC. The wedding will take place, D.V., on Saturday, January 7, 1984 at twelve noon, in the Third Christian Reformed Church, Edmonton, Alberta. Rev. Tom Oosterhuis officiating. Correspondence address: F. Kooiman, 9103-77 Ave., Edmonton AB T6C 0M1

MARRIAGES

VAN KESSEL-GROENEWEGEN: Mr. and Mrs. J. Van Kessel of Mississauga, Ont., are pleased to announce the forthcoming marriage of their daughter JACQUELINE to CARL, son of Mr. and Mrs. J. Groenewegen of Woodstock, Ont. The wedding will take place, the Lord willing, on December 23, 1983, at the Clarkson Chr. Ref. Church, Mississauga, Ont. at 5:30 p.m. Rev. Wm. Veenstra officiating. They will make their home in Kitchener, Ont.

ANNIVERSARIES

Clinton Listowel
1958 December 26 1983
"The one who calls you is faithful and he will do it" (1 Thess. 5:24). With joy and thanksgiving to God, we are pleased to announce the 25th Wedding Anniversary of our parents,

NEIL and ALICE BAKELAAR (nee Greidanus)

We pray that the Lord will continue to bless them in the years to come. With love and congratulations from: Adrian & Maria Bakelaar; Nathaniel — Listowel, Ont. John & Wilma (girlfriend) — Ottawa Tim & Karen (girlfriend) — Toronto Derek — at home Open house from 2-4 p.m., at "Ora Et Labora" (at home). R.R.1, Listowel, ON N4W 3G6

"Many, O Lord (our) God, are the wonders you have done. The things you planned for us no one can recount to you" (Psalm 40:5). On December 30, 1983, we hope to celebrate the 40th Wedding Anniversary of the union of our beloved parents,

JELLE and SHIRLEY BERGSMA (nee Hoekstra)

Robert & Wilma VanderKooi; Shane, Stacy — Edmonton, Alta. Ted & Pat Bergsma; Wendy, Ryan — Calgary, Alta. George & Sheila Bergsma; David, Paul, Bradley — Harrow, Ont. Ken & Joan Horlings; Cheryl, Margaret, Jennifer, Lori — West market, Ont. Frank & Sheila Bergsma; Tammy, Tara Lynn, Richard — Calmar, Iowa Doug & Millie Dennis; Jeffrey, Christopher — Nanticoke, Ont. Dale & Elaine Money; Natalie, Tracy, Shawn — Stroud, Ont. Allan Bergsma — Bradford, Ont. Open house for friends and family, December 30, 1983, from 2:00 - 4:00 p.m. at Jarvis Chr. Ref. Church Hall. Home address: 9 Hewitt Dr., Box 1271, Hagersville, ON N0A 1H0

1958 December 19 1983
Wedding text: "Commit thy way unto the Lord, trust also in him and he shall bring it to pass" (Psalm 37:5).

With praise and thanksgiving we are happy to announce the 25th Wedding Anniversary of our parents,

HENRY and THEA KAEMINGH (nee Prinzen)

We thank the Lord for his many blessings over the past 25 years and pray that he will give you many more years of health and happiness together in the Lord. With love and congratulations from all your children: Arnold & Cindy Kaemingh Robert Lorraine Carolyn Christine Cheryl Home address: R.R.#2, Devlin, ON P0W 1C0

Muntendam Windsor
1923 November 22 1983
"As for me and my house we will serve the Lord" (Joshua 24:14).

HENRY and ALICE KNAPPER (nee Oudeman)

We give all the praise and glory to Him, our precious Saviour, who has blessed our parents with 60 faithful years of service for him. We thank God for our loving parents, who never cease to remember us in their prayers. Blessed be the Lord who is most gracious and plentiful in lovingkindness. To God be the glory! An open house was celebrated in Essex Chr. Ref. Church to commemorate this occasion. Their grateful children: Emma Knapper Bert & Joan Knapper Ed & Anne Knapper Joe & Jenny Knapper Al & Aletta Fendrick Bev & Grace Carson Harry & Carol Knapper Phil & Ada Tamminga Paul & Elaine Knapper John & Tena Den Hartogh 39 grandchildren and 17 great-grandchildren.

Neerlandia Neerlandia
1938 December 18 1983

With thanksgiving to the Lord we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

JOE and SOPHIE TUININGA (nee Wierenga)

May the Lord continue to bless you and keep you in his care. With love and congratulations from: Gary & Reta Haarsma Clifford & Angela Tuininga Andrew & Rinie Tuininga Arthur & Sharen Degner Sidney & Shirley Tuininga Cecil & Marilyn Tuininga Alfred & Dora Tuininga and 21 grandchildren. Home address: Box 25, Neerlandia, AB T0G 1R0

1958 December 20 1983
"As for me and my house we will serve the Lord" (Joshua 24:14).

With thanksgiving to God for his continued love and guidance, we are pleased to announce the 25th Wedding Anniversary of our parents,

BEREND and MAARKE VANDERMEER (nee Hollema)

We wish them the Lord's blessing on this day and it is our prayer that he will continue to bless and keep them together in health and happiness for many more years. With love and congratulations from your children: John — Oshawa George Harvey — Burlington Bernice Maydon Home address: R.R.1, Angus, Ont.

Fruitland Fruitland
1953 December 26 1983
"Unless the Lord builds the house, those who build it labour in vain" (Psalm 127:1).

RALPH and TINA OEGEMA (nee Dykstra)

will, the Lord willing, celebrate their 30th Wedding Anniversary. It is our prayer that you will be blessed with many more years together. Your children and grandchildren Cathy & Ray Potstra; Evelyn, Brian — Grimsby Ron & Pauline Oegema; Christina — Winona John & Joan Oegema; Andrea, Johnny — Hamilton 1229 Hwy. #8, Winona, ON L0R 1L0

OBITUARIES

In my Father's house are many mansions, if it were not so, I would have told you. I am going there to prepare a place for you. (John 14:2). On Monday, December 5, 1983, the Lord took unto Himself after a lengthy illness, our beloved wife, mother and grandmother,

KLAASKE DOUMA (nee Smids)

at the age of 73 years. Beloved wife of Hille Douma. Dear mother of: Imie & Allard Colyn; Randy & Wendy, Karen, Henry, Danny — Fulton Jane & Clarence Huizinga; Bill, Carolyn & Edger, Harold, Brian — St. Anns Hilda & Dirk Mechelse; Cathy, George, Derrick, Michael — Beamsville Robert & Alice Douma; Beth Ann, Julie, Christy, Alicia — Wellandport Helen & Garry Glasbergen; Edward, Douglas, Geraldine, James — Dundas Harma & John Glasbergen; Peter, Karen, Phillip, Rodney — Fenwick Tilly & Bill Bylisma; David, Corinne, Stephen, Douglas, Sandra — St. Catharines Louis & Grace Douma; Elaine, Erin, Carrie, Amanda — Wellandport William & Betty Douma; Michael, Jacqueline, Douglas — Wellandport

Funeral service was held at the Riverside Chr. Ref. Church, Wellandport with the Rev. Katerberg officiating. Home address: Shalom Manor, 12 Bartlett Ave., Grimsby, ON L3M 4M5

On Thursday, October 27, 1983 the Lord took unto himself into eternal glory, suddenly my dearly beloved wife, our mother, grandmother and great-grandmother,

ZWAANTJENIENHUIS (nee Kits)

at the age of 84 years Loving wife for 58 years of Kornelis Nienhuis. Loving mother and grandmother of:

Cor & Pearl Nienhuis Paul & Cindy Prins Brian & Sandra Pearl & Wigger Meindersma Shirley & Peter Paiset Jason & Launa Paiset Donald Meindersma Joan & Spencer Olafson Judy & Randy Laye

Also surviving are two brothers: Herman Kits of Red Deer, and Jacobus (Uncle) Nienhuis. Funeral service was held Monday, Oct. 31, 1983, at the Bethel Chr. Ref. Church of Lacombe, Alta. Rev. E. Gritter officiated. Home address: Box 67, Lacombe, AB T0C 1S0

Share your family news with the readers of C.C.

The Grande Prairie-LaGlace Ladies Society express sincere sympathy to its members Riet, Wilma and Jeannette and their families in the sudden departure of their son, brother and brother-in-law, ANDY BEYER

at the youthful age of 21. May the sure promises of our Covenant-God be a continuous source of deep comfort to them in their sorrow. "Great is thy Faithfulness, O God my Father!" November, 1983. Grande Prairie, Alberta.

"Jesus said, 'I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live' (John 11:25).

Suddenly, on November 17, 1983, at the age of 53 years, the Lord took home a beloved husband, father, father-in-law, brother, brother-in-law and uncle;

JOHN JAGER

Husband of: Loltje (nee Holtrop) Father of: Mr. and Mrs. Gordon Kruk (Ditta) John (pre-deceased) Wilma David Brother and brother-in-law of: Mr. & Mrs. Nanno Jager Mr. & Mrs. Albert Jager Mr. & Mrs. John Stoelwinder (Wilhelmina) Mr. & Mrs. Piet Van Egdom (Anna) Mr. & Mrs. H. Hobbes Mrs. T. Holtrop Mrs. M. Holtrop Mr. & Mrs. K. Dejong Mr. & Mrs. P. Jacobi Mr. & Mrs. J. Holtrop Mr. & Mrs. B. Holtrop Mr. & Mrs. J. V.D. Wilt Mr. & Mrs. E. Holtrop Mr. & Mrs. J. Kryger Mr. & Mrs. G. Smeenk 34707 Beverly Cres., Abbotsford, BC V2S 4M7 November 17, 1983

Op 19 November 1983 overleed zacht en kalm in de volle verzekerdheid des geloofs onze lieve vader en grootvader,

JANTOP

op de leeftijd van 88 jaar "Maar de Heer zal uitkomst geven" Psalm 42:5 Sedert 15 november 1974, weduwnaar van Antje Top-Postmus Wobbe Top — R.R.3, Teeswater, Ont. Jeanette & Walter Ambrozy (nee Top) — Kenora, Ont. William Top — R.R.3, Teeswater, Ont. Henry & Bonny Top (nee Huberts) — R.R.2, Brampton, Ont. Jane & Jurrien Kars (nee Top) — Balmoral, Manitoba Wietse Top — Acton, Ont. en 12 kleinkinderen. R.R.3, Teeswater, Ont

GRADUATION



STOFFELSEN: Mr. and Mrs. D Stoffelsen of Burlington, Ont. are happy to announce the graduation of their daughter ELEANOR JEANETTE from the University of Toronto with a Bachelor of Science in Forestry.

Classifieds

CHRISTMAS GREETINGS

ADEMA: We wish all our family and friends a blessed Christmas and a happy New Year.
Mr. & Mrs. A. Adema (nee VanderWerf), 7900 McLaughlin Rd., Apt. 2102, Brampton, Ont.

BEUTE: To all our many relatives and friends we wish you all a very blessed Christmas and a happy New Year.
Jake & Theresa Beute (nee Moesker) and family.

BOUWMAN: Hendrik and Geesse would like to wish all their family, friends and relatives a blessed Christmas and a happy New Year.
Trinity Towers, Brampton, Ont.

DE JONG: Prettige Kerstdagen en een gezegend Nieuwjaar gewenst aan al onze familie en vrienden.
Mr. & Mrs. Kornelis De Jong, R.R.1, Morrisburg, Ont.

DYKSTRA: Claude and Gladys Dykstra and family wish all their relatives and friends a blessed Christmas and a happy New Year.
149 Liberty St., Bowmanville, Ont.

ELLENS: We wish all our relatives and friends a blessed Christmas and a prosperous New Year.
Gordon & Hilda Ellens, Sarnia.

GERRITSEN: Langs deze weg willen wij familie en vrienden een gezegend Kerstfeest toewensen en een voorspoedig Nieuwjaar.
Mr. & Mrs. J.A. Gerritsen, Shalom Manor, Grimsby, Ont.

HAGEN: Conrad and Margje wish all their friends and family a blessed and Merry Christmas and God's blessing for the New Year.
607 West 5th St., Hamilton, ON L9C3R1

HIEMSTRA: I wish all my relatives and friends a blessed Christmas and also the Lord's blessings for the coming year.
Audrey Hiemstra, 200 Westfield Dr., Apt. #105, London, ON N6H 2M4

HIEMSTRA: Marten and Alice wish relatives, friends and neighbours, God's blessing at Christmas and in the New Year.
12 Veterans Ave., Bowmanville, ON L1C2C2

HOFLAND: We wish all our children, relatives and friends a blessed Christmas and also the Lord's blessings for the New Year.
Gre & Frans Hofland, 1401 Lorne Park Rd., Mississauga, Ont.

HOYTEMA and GROEN: Rev. G. Hoytema and Mrs. F. Groen would like to wish all their relatives and friends a blessed Christmas and a New Year where in you may be close to God.
London, Ont.

LOF: To all our friends and family a Merry Christmas and a Happy New Year. And may God's blessings rest upon you for 1984.
Gre & Cor Lof, 19 Harcove St., St. Catharines, Ont.

MELENBERG: Gerrit and Anne wish all their friends and relatives a joyous Christmas and a blessed 1984.
10406-144 St., Edmonton.

MIDDEL: We would like to wish all our friends and relatives a blessed Christmas and God's joy in the New Year.
Mr. & Mrs. H. Middel, 337 Stone Church Rd., E., Hamilton, Ont.

MIEDEMA: Wij wensen familie en vrienden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
Mr. & Mrs. T. Miedema, 90 Lakeport Rd., St. Catharines, ON L2N 4P8

PASMA: We wish all our relatives and friends a blessed Christmas and a happy New Year.
George & Alice Pasma, 263 Clarks Rd., London, ON N5W 5E7

RHEBERGEN: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Gerald & Frances Rhebergen and family, R.R.#2, Tottenham, ON LOG 1W0

RUMPH: We like to wish our family and friends a joyous Christmas and God's blessing in the New Year.
Henry & Lammie Rumph, Grimsby, Ont.

RUMPH: Ik wens al mijn familie en vrienden een gelukkig Kerstfeest en Gods zegen in het nieuwe jaar.
Mrs. Lutina Rumph (nee Kwant), Trinity Towers, Brampton, Ont.

RUMPH: To all our children, grandchildren, brothers and sisters, family and friends a Merry Christmas and a happy New Year.
Mr. & Mrs. Thys Rumph, R.R.1, Alma, Ont.

STRUYK: A joyful Christmas and a very happy New Year to all our relatives and friends.
Peter & Henny Struyk, R.R.3, Calisto Centre, Ont.

VANDERLINDE: Wij wensen al onze familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar.
William & Florence Vanderlinde, 1371 Lasalle Rd., Sarnia, Ont.

VANDERWAL: Via C.C. we wish all our relatives and friends, far and near a blessed Christmas and also the Lord's guiding hand for the year 1984.
Dorothy & John VanderWal, P.O. Box 41, Camlachie, Ont.

VAN MANEN: Aan familie, vrienden en bekenden de zegen des Heren toegewenst voor Kerstmis en het nieuwe jaar.
Mrs. T. van Manen, 25 Tofield Cres., Rexdale, ON M9W 2B8

VAN MARRUM: Gerlof and Tine Van Marrum wish all our children, relatives and friends a joyous Christmas and God's blessing in the New Year.
143 Rock St., Smithville, Ont.

VAN STAALDUINEN: To all my friends, far and near, best wishes for a blessed Christmas and a happy New Year.
John van Staalduinen, 151 Gates Head Cr., #53, Stoney Creek, Ont.

VAN WYK: To all our relatives and friends far and near, a blessed Christmas and a happy New Year.
Sjoerd & Marion Van Wyk and boys, Clinton, Ont.

VEENSTRA: We wish all our relatives and friends a blessed Christmas and a happy New Year.
Mr. & Mrs. P. Veenstra, 53 Ghent St., St. Catharines, ON L2N 2C8

VELSTRA: Langs deze weg wil ik mijn kinderen en kleinkinderen en verdere familie, vrienden en bekenden een gezegend Kerstfeest en een gelukkig Nieuwjaar toe wensen.
S. Velstra, 1157 Woodburn Rd., R.R.1, Hannon, Ont.

HELP WANTED

POSITIONS OPEN

The Synodical Committee on Race Relations (SCORR) is an agency of the Christian Reformed Church with the task of congregational and leadership development among Asians, Blacks, Hispanics and Indians.

SCORR is now Accepting Applications for the Positions of:

Resource Development Assistant

QUALIFICATIONS

Excellent skills in writing and speaking; ability to supervise and motivate volunteers; college degree; experience in sales or development including experience in relating to corporate and community leaders; commitment to the Reformed faith as expressed in the Christian Reformed Church; ability to organize and administer effectively; willingness to locate in Grand Rapids.

RESPONSIBILITIES

1. Plan, organize and implement agency's development activities.
2. Recruit and supervise volunteers.
3. Develop skills and experience to become candidate for position of Director of Development.

Resume & inquiry deadline — Dec. 31, 1983

Start up — Spring 1984

Contact: Mrs. Mary James

SCORR

2850 Kalamazoo Ave., S.E.

Grand Rapids, MI 49506

(616) 241-1691

Leadership Development Assistant

QUALIFICATIONS

Communication skills in speaking and writing; administrative skills; college degree; demonstrated leadership ability especially within Asian, Black, Hispanic and Indian communities cross-culturally; commitment to the Reformed faith as expressed in the Christian Reformed Church; willingness to locate in Chicago.

RESPONSIBILITIES

1. Plan, organize and implement contact and follow-up with students and leaders who are Asian, Black, Hispanic or Indian, including responsibility for scholarship applications.
2. Grant and program development with denominational agencies.
3. Recruit and supervise volunteers.
4. Develop skills and expertise to become candidate for position of Director of Multiracial Leadership Development.

Resume & inquiry deadline — Dec. 31, 1983

Start up — Spring 1984

Contact: Mrs. Mary James

SCORR

2850 Kalamazoo Ave., S.E.

Grand Rapids, MI 49506

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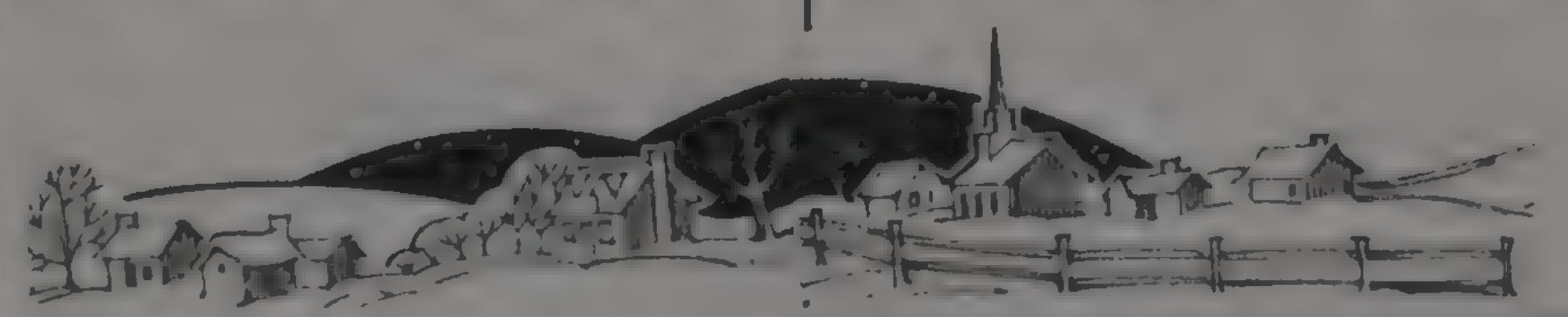
Experienced sales driver wanted on flower and plant route. Send resume to: Box #4784, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ITEMS WANTED

Wanted: Dutch immigrant would like to buy The Bible commentaries in Dutch language and an antique Dutch Bible (statenbijbel). Art Van Gernerden, Box 385, Nobleford, AB T0L 1S0; phone: 824-3838.

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Dr. John H. Kromminga Available to the Churches

Upon retirement from 25 years as President of Calvin Theological Seminary, Dr. Kromminga will be available for lecture and discussion groups.

His Media/Lecture presentation on change in the Christian Reformed Church, will focus on growing diversity. Ideally, special interest groups in the church will invite him for his Media/Lecture presentation and in the same weekend inviting him into one or more preaching assignments.

Dr. Kromminga will be available beginning September 1983.

For arrangements, write:

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Events / Classifieds

Calendar

- Dec. 18 Candlelight service, York CRC at 7:30 p.m. by the Adoramus and Maranatha Choirs.
- Dec. 20 Choir "Soli Deo Gloria" will hold its annual Christmas Concert under the direction of Elizabeth Van Meggelen and participation by the choir of John Calvin School; 8:00 p.m. in the Rehoboth Can. Ref. Church, Hwy #5, Burlington.
- Dec. 21 Christmas Concert by the Choirs & Brass directed by Leendert Kooy at 8:00 p.m. in the Willowdale United Church, Kenneth Ave., (behind the Northtown Plaza), Willowdale. Andre Knevel at the organ.
- Dec. 22 Candlelight service, Mount Hamilton CRC at 8:00 p.m.
- Dec. 22 Christmas organ concert by Andre Knevel in the Maranatha Can. ref. Church, Fergus, Ont.
- Dec. 24 Chr. Choir New Life presents her annual Christmas Eve concert in Maranatha CRC at 7:30 p.m., 301 Scott St., St. Catharines.
- Dec. 26 Annual Boxing Day Hockey Tournament in the Perry St. Arena, Woodstock, Ont.; 8 teams participating — starting time 7 a.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Dec. 23	Tues. Dec. 20	Thurs. Dec. 15-8:30a.m.	Wed. Dec. 14-8:30a.m.
Fri. Jan. 6	Tues. Jan. 3	Thurs. Dec. 22-8:30a.m.	Wed. Dec. 21-8:30a.m.
Fri. Jan. 13	Tues. Jan. 10	Thurs. Jan. 5-8:30a.m.	Wed. Jan. 4-8:30a.m.

LET'S PLAY CHESS

Editor: Pete Layer

Results: 1981 Finals

K. Amsinga 1 W.L. Boer 0

This is the first game completed in the 1981 Finals.

1983 Group

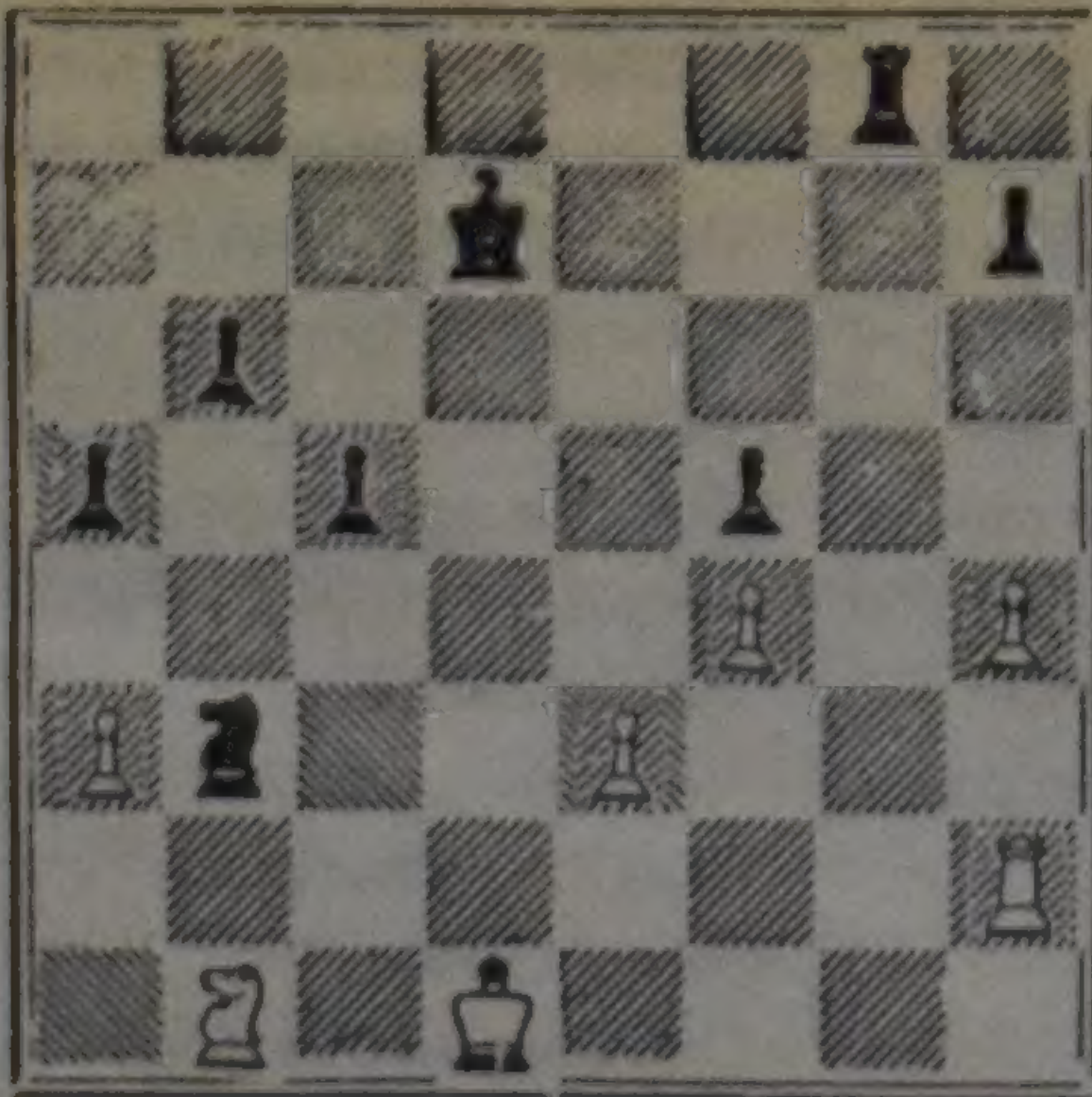
K. Amsinga 1 G. Otten 0

One more game is to be played in this series.

Game: Rook & Knight Endings

The following position was reached in the 1980 Correspondence Game between G. Otten and H. Brouwer.

8



7

Position after 40 ... KxR
White to play

Black with a Pawn up must decide how to arrange the promotion of his Queen Bishop Pawn. The Black Rook behind the Pawns or beside them on the King's side.

The game continued: 41. K-B2, R-N8; Black decides to use his Rook actively. This method also prevents White's penetration on the KN file via R-N2.

- | | |
|-----------|--------|
| White | Black |
| 42. N-B3, | P-B5; |
| 43. N-K2, | R-QR8; |
| 44. K-N2, | R-Q8; |
| 45. R-N2, | K-Q3; |

Black cannot make much progress without the King's help.

- | | |
|---------------|------------------------------------|
| 46. N-B3, | R-KR8; |
| 47. R-N5, | R-R7 ch., |
| 48. K-N1, | RxP; |
| 49. RxP, | R-R8 ch., |
| 50. K-B2, | R-R7 ch., |
| 51. K-N1, | N-B4; |
| 52. R-B6 ch., | K-B2; |
| 53. N-Q5 ch., | K-Q1; and the game was soon drawn. |

The position is even, and after more than 50 moves the players decided to an honourable draw, although there is lots of play left. As you must have realized from this game, Knight and Rook endings are very difficult to play. Each time a Knight moves, it has to change the squares it attacks or defends. Rooks can penetrate positions quickly and gobble up Pawns. It's dangerous, yet necessary for Kings to attack or defend. There are no easy rules to follow and danger lurks everywhere.

TEACHERS

"Applications are now being received for the position of **Teaching Principal** at John Knox Christian School in Mississauga (Clarkson) Ont., beginning September 1984. The School is looking for a person with proven teaching, leadership and administration ability. Applicant should be able to articulate a clear Biblical and Reformed perspective on Christian Education. Please submit a resume, and letter of reference along with academic qualifications to the Education Committee of the Board.

c/o Mr. J. Bootsma
1367 Shadowa Rd.

Mississauga, ON L5H 2N6

Deadline for Applications is January 14, 1984. Interviews will take place the week of January 23-27, 1984."

STRATHROY: John Calvin Christian School may have a possible opening for the **grade 3** teaching position starting January 2, 1984. Please send letters of application, resume and references to: Mr. Henry D. Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school), (519) 289-5562 (home).

LONDON: The London Parental Christian School requires a part-time (1 day per week) **music teacher**, starting January 2, 1984. Send applications to: Mr. H. Goodhoofd, principal, 202 Clarke Rd., London, ON N5W 5E4 or phone: (519) 455-0360 (school), (519) 434-7284 (home).

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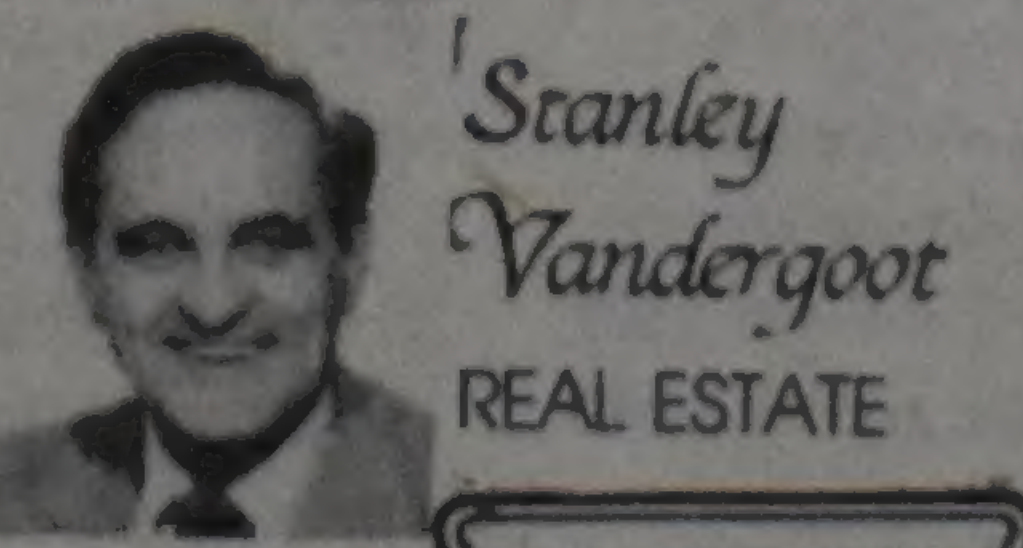


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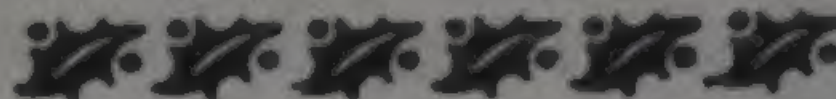


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TEACHERS

BOWMANVILLE: Knox Christian School invites applications for a **Grade 7** teaching position. Duties to commence **immediately** or no later than January 1, 1984. Send applications to: Knox Christian School, c/o J.W. Van Manen, Principal, R.R.1, Bowmanville, ON L1C 3K2; telephone: (416) 623-5871 (school) or 728-1030 (home).

GEORGETOWN: The Georgetown District Chr. School is in need of a **grade 3** teacher as of March 1, 1984. Applicants with a major or minor in French are especially invited to apply. Please send applications to the Principal, George Petrusma, R.R.#1, Georgetown, ON L7G 4S4. Phone 877-4221 (office) 877-8444 (res.)



Vancouver Christian Secondary School is the high-school campus of Vancouver Christian School, an interdenominational school offering Grades K - XII. The highschool expects to enroll some 160 students for 84/85.

VCSS invites inquiries from persons interested in the principalship of the school. Applicants must be articulate Christians, should show an interest in curriculum development, have proven administrative ability, and be able to understand supporters and parents of varying Christian backgrounds.

Inquiries should be directed to:

Search Committee

Vancouver Christian Secondary School
3496 Haida Drive, Vancouver, BC V5M 3Z4

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99 Niagara Street
St. Catharines, Ontario L2R 4L3

Jews in Soviet Union need help

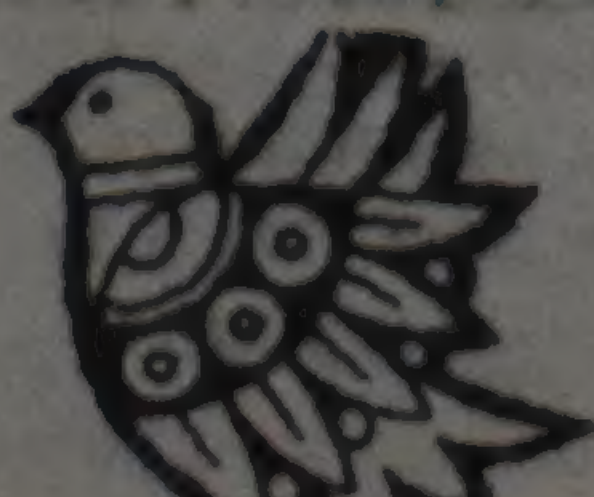
(Amsterdam) In this city of Nazi victim Anne Frank several thousand people participated in a demonstration organized by the Committee for Solidarity with Jews in the Soviet Union. The slogan of the demonstration was "Let my people go — Let my people live."

The annual demonstration was larger than in previous

years because of worsening conditions for Jews in the USSR. According to Rabbi A. Soetendorp, not only has anti-semitic propaganda been intensified, but emigration has virtually been halted. In the first half of 1983 only about 400 Jews were allowed to leave the country compared to 51,000 in 1979.

The Soviet Union contains

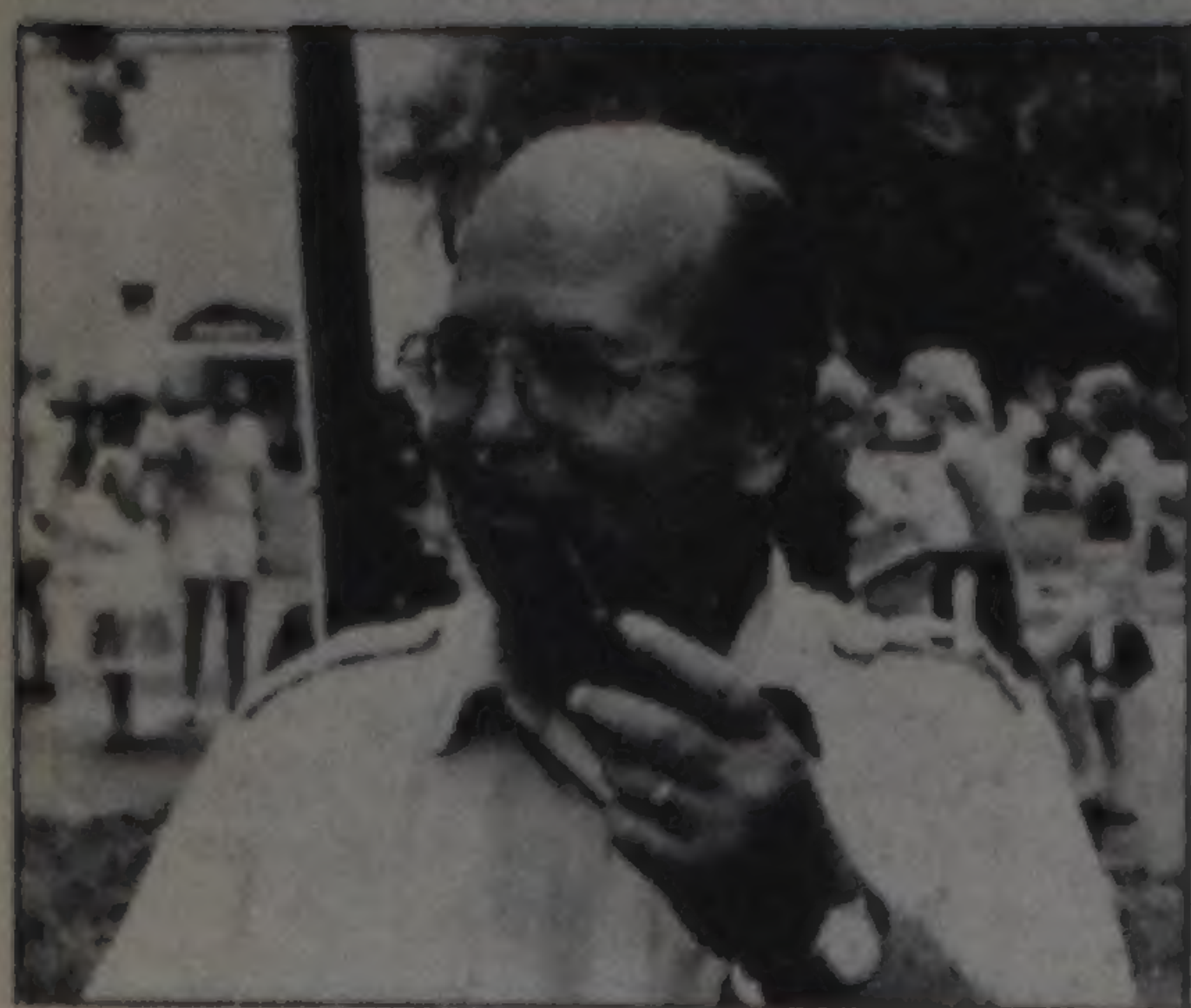
about 3 million Jews, many of whom are jailed because they desire to leave the country. Their plight is terrifying, according to the solidarity committee, because these fearful Soviet Jews feel that they are being abandoned, without anyone to fight for them.



Dutch

Van Halsema's onthullingen

Oudejaarsdag in Artesia



Herman de Jong

Het jaar spoedt zich ten einde en ik wil U graag, ook namens mijn vrouw Margriet, een gezegend Kerstfeest en een gelukkig Nieuwjaar toewensen.

We mochten enige jaren geleden de jaarwisseling doorbrengen bij een van onze kinderen die helemaal in Los Angeles verzeild raakte. We waren al in Ontario en tot onze grote verbazing hadden onze kinderen aldaar als aasgieren uitgekeken naar de aankondiging van een "cheap flight" om Pa en Moe eens te kunnen tracteren op een extra reisje naar onze jongste zoon. Als echte Dutch-Canadians hebben onze kinderen wel geleerd om de contanten niet over de balk te smijten, vooral daar ze het uitgewonnen geld kunnen besteden aan het onderhouden van kerk en school of liefdadigheidsinstellingen. Dus mocht het gebeuren dat Margriet en Jan van Halsema de laatste week van het jaar doorbrachten in Artesia, een woonwijk van Los Angeles.

Ik heb de akelige gewoonte om precies om zes uur 's morgens wakker te worden, in welk land dan ook. 'k Lig dan nog even naar Margriet's vredigslapend gezicht te kijken, me telkens weer verbazend dat ook vrouwen kunnen snurken. Maar al gauw heb ik mijn 'mind' opgemaakt: ik ga ook deze oudejaarsmorgen maar weer eens aan de wandel. Ook deze stad zal ik leren kennen als het binnenste van mijn vestzakke.

Vlug en voordelig (sorry: voorzichtig) kleed ik me aan. Even een wasdoek langs mijn gezicht aaien (de grote was gebeurt wel als ik weer thuis kom), het tweedelig gebit uit het kommetje gevist, plasje doen, maar niet doortrekken vanwege de gorgelende herrie, en van Halsema staat gereed om de Verenigde Staten te ontdekken.

Helder van geest ont doe ik heel voorzichtig de buitendeur van de koebellen die we zoonlief eens na een reisje naar Zwitserland stuurden. Nog klingelt er een klokje, maar zo zachtjes dat het zilveren geluid niet zal door dringen tot de slaapkamers.

Even later loop ik door de morgenstille straten van Artesia. In de verte zie ik de bergen die zich in de loop der morgen zullen hullen in een geel-vuil waas. Ik bewonder de keurig gepleisterde huizen. Zoonlief vertelde me dat Artesia van Portugezen aan elkaar hangt, met hier en daar een Dutchie om wat cachet aan het zaakje te geven. Nog niet zo lang geleden liepen hier zwart-witte koetjes. Hollanders hadden hier geweldige veehouderijen, wat mirakels goed te zien

is aan de prachtige Gereformeerde Kerken te Artesia en Bellflower.

Het ledental van deze kerken is nu gehalveerd: de stad slokte ook dit vruchtbare land op, en de boeren zochten een goed heenkomen naar Chino. Vreselijk jammer, want de kerkbanken waren zo gewend geraakt aan de zware figuren van deze Friese en Groninger boeren. Toch misschien ook wel weer een vingerwijzing des Heren? 't Zou niet eens zo gek staan, de banken gevuld te zien met lenige, zwart-harige Portugezen.

Maar dat zal zo'n vaart niet lopen: evenals de destijds bloeiende Gereformeerde Kerk in Nederland zijn de C.R.C.'s van Noord Amerika geen uitblinkers op het gebied der evangelisatie. Daar ga ik nog eens een heel hoofdstuk aan wijden als de een of andere enthousiaste dominee me niet voor is. Ik was ... aan het wandelen!

Portugezen hebben enige dingen gemeen met Hollanders. Ze zijn vreselijk netjes op huis en erf, en ... 't zijn echte visliefhebbers. Moet je meemaken: de visboer met zijn truckje komt door de straten rijden. En maar schreeuwen ... kabbellaaaauw.

De heggen en bosjes zijn keurig op zijn Siert Wolters' geschoren en gekapt. De kleine gazons lijken gemillimeterd. Soms zie je imitatie gras: groen geverfde cementen vlakken omgeven door felrode klinkertjes. Enig hoor ...

Van Halsema zou van Halsema niet zijn als 't ie niet meteen een kerk binnen liep. De "Holy Family" church. Om zes uur 's morgens wordt hier al de eerste mis gehouden. Elke dag Kerstfeest. Vier in het zwart geklede oude vrouwtjes met zwarte hoofddoeken nemen mummelend deel aan de liturgie. Terwijl ik plaats neem in de laatste bank strompelt er nog een vrouwtje naar binnen. Ze heeft een vriendelijk gerimpeld-appeltje gezicht. Ik krijg een vleugje van een lachje, maar dan vlaagt, als een donkere wolk, de pijn over haar gezicht.

In de nissen langs de zijmuur bevinden zich de beelden van de heilige familie. Het is opvallend dat het Maria beeld zich in de middelste nis bevindt, de enige nis die fel opgloeit door de vele kaarsen. Het vrouwtje loopt zo moeilijk dat ze zich vast moet houden aan de leuning van de bank waarin ik zit. Ze begeeft zich naar Maria en schijnt voldoende kracht te ontvangen om de bank los te laten en alleen te staan. Ze vouwt haar handen en heft haar gezicht op.

Het maakt me verdrietig haar zo te zien staan. Je hebt natuurlijk geen begrip van het geloofsleven van deze mensen, maar toch hoop ik echt dat het "Een Naam is Onze Hope" ook in haar leeft of gaat leven. Dan vraag ik me beschaamd af of die Ene Naam altijd mijn Hoop geweest is.

Terwijl de oude pastoor met gebogen hoofd en toegespitste vingers langzaam naar het altaar loopt, vouwt Jan van Halsema zijn handen en bidt dat de genade van de Here Jezus al deze oude mensen, inclusief Jan van Halsema, zonder omwegen mag doorstromen. Ik



bedenk dat ik wat betreft geloofservaring en geloofsplichten waarschijnlijk nog wel wat van deze vrome oudjes kan leren, en daarom vraag ik vergeving voor mijn godsdienstige laksheid en mijn gemakkelijke manier van leven.

Eventjes verder weer een kerk. Doet wat Spaans aan, dus waarschijnlijk weer een Rooms-Katholieke kerk. 'k Zal er voorbij lopen, maar blij verrast staan. Het is een Gereformeerde Kerk.

Een auto draait het kerkplein op. Een stevige zeventiger met z'n nog steviger vrouw hijsen zich uit de auto en verdwijnen achter de kerk. De koster met zijn vrouw? Daar moet ik het mijne van hebben. Ik vind de deur open en ga naar binnen. Meteen staar ik in het tamelijk vergramde gezicht van de koster. Inbrekers zo vroeg op de morgen? Zijn gezicht klaart op, als ik hem begroet met enige hartelijke Hollandse zinnen. En het zou geen goede Gereformeerde koster zijn, als ik niet te horen gekregen had dat de Cadets en Calvinettes en Young Couples club weer zo'n rommel achterlieten de avond tevoren.

Ofschoon deze meneer in de Verenigde Staten geboren is, spreekt hij keurig Nederlands. Hij stelt me voor aan zijn vrouw en samen lopen we het kerkgedeelte binnen. Ik stel enkele vragen over het kerkelijk leven, niet vermoedende dat ik een teer punt heb aangeraakt.

Weldra draaft het stokpaardje van de koster dartelend door het gebouw. 't Is lang niet meer zoals het vroeger was, meneer van Halsema. Toen kreeg je nog stevige kost van de preekstoel, maar nu kijken de mensen al op hun horloge als de minister een kwartier gepreikt heeft. Het zingen kun je ook al niet meer bijhouden, alles gaat veel te vlug. De mensen willen telkens wat anders, nou hanger er ook al zo'n nieuwerwetse "banner" voor in de kerk. En nou is er ook al een groep mensen in de kerk die wat pentecostal aangelegd zijn, nou, die geven zoveel trouble, en van de "covenant" hebben ze geen weet meer, en de nieuwe hymnal zal ook wel vol staan met allerlei nieuwe versjes ...

Ik voel me niet op mijn gemak. Hoewel ik ook tot de "verontrusten in Sion" behoor, ligt de verontrustheid van deze man wel op een heel ander vlak. Zo zet ik me ten strijde om zijn vele bezwaren te ontzenuwen. Maar de koster is al bezig

met zijn volgende stokpaardje: vrouwen in het ambt.

Mevrouw legt een hand op zijn arm en zegt: "Toe nou, maak je niet zo kwaad ... denk om je hart." Plotseling is het stil. Ik zie zijn mond scheef trekken van ontroering en even bedekt hij zijn ogen met zijn hand. Hij snuift verwoed en zegt dan met zachte stem: "Nou ja ... I love my church, you know."

Zo krijgt Jan van Halsema op oudejaars dag zijn zoveelste lesje om verdraagzaamheid te betrachten. Om de stilte die volgt te verbreken wijs ik naar het orgel. "Mag ik er eventjes op spelen?" Mevrouw de koster heeft een verzoeknummer: "Geloofd zij God met diepst ontzag", en dat heb ik gelukkig in mijn beperkt repertoire. Om een ieder gelukkig te maken vertraag ik het tempo maar wat. Daarna zingen we nog "Uren, Dagen, Maanden, Jaren, Vliegen als een Schaduw heen." Vermeld mag worden dat zij de woorden van vers twee ook uit hun hoofd kenden, hetgeen bij mij niet het geval was.

Daarna moet er gewerkt worden. Ik blijf nog even doorspelen en als ik afscheid van ze neem, zijn ze bezig de brandschone ramen nog schoner te maken. Met krantenpapier. Net zie ik de koster een prop maken van Barbara Streisand. Misschien gebruikt hij enkel de "entertainment" paginas.

Ik zeg: "God bless you. I hope you work anudder year in God's sjurch." Hij zegt: "Ik wens U een gezegend Nieuwjaar, meneer, en a good trip back to Holland." Zij: "Daag, enne ... dank U wel voor het mooie orgelspel."

Vergenoegd denk ik dat dit de eerste keer geweest is dat iemand me ooit complimenteerde over mijn orgelspel. Buiten schijnt de zon. Het belooft een lekkere warme Oudejaars dag te worden.

Persoverzicht

Carl D. Tuyl



Er waren 7941 personen in ons land die in 1981, terwijl ze meer dan \$50.000 verdiend hadden, toch geen rooie cent belasting betaalden, en dat is nog niks vergeleken met de 239 slimmerikken die het presteerden met een inkomen van meer dan \$250.000 de belasting volkomen te ontduiken. Daar zal wel kunst en vliegwerk aan te pas gekomen zijn. 't Is maar een weet natuurlijk maar het stemt toch wel tot nadenken. En peinzend over onze belastingbijdragen mogen we toch wel dankbaar zijn voor het feit dat Mevrouw Mulroney de verbouwing van haar officiële residentie een beetje in bedwang gehouden heeft. 't Liep toch nog op natuurlijk: U weet hoe dat gaat een verfie hier, en een behangetje daar. Maar het bleef toch bij \$79.000, hetgeen tegenwoordig een koopie is. Haar man — ik heb al twee boze brieven gehad omdat ik hem mijnheer Kin noemde —

heeft het aan de stok gehad met de Russiese ambassade die zijn toespraak voor Oekrainers nogal beledigend vonden. Mulroney legt zijn anti-rooie sentimenten er nogal lekker dik op in zijn toespraken, altijd goed voor een paar honderd stemmen moet je rekenen.

Renee Levesque en zijn partij zitten wel in het hoekje waar de slagen vallen. Sinds de partij aan het bewind kwam hebben ze al de achttien volgende distriktsverkiezingen verloren.

De troonrede bevatte niet zo zeer het regeringsprogramma maar wel natuurlijk de verkiezingsleuzen van de Liberalen. De grote vraag is of en wanneer de professor zich terug gaat trekken. Er gaan stemmen op die voorspellen dat Trudeau nog deel zal uitmaken van de volgende verkiezing. 't Lijkt me onwaarschijnlijk maar wie weet.

De eerste prijs voor eerlijkheid gaat van de week naar een

regeringsinstelling: De Centrale Hypotheek en Behuizing Instelling. Die lui hebben een rapport gepubliceerd waarin openlijk werd toegegeven dat ze er een potje van gemaakt hadden. Als ze dan in de toekomst maar een beetje beter fungeren, zou ik zeggen dat we de eerlijkheid moeten belonen en het vertrouwen nog maar niet op moeten zeggen.

De regering moest diep in de beurs tasten om de Canadese dollar tegen kelderen te beschermen. Er werd voor 400 miljoen Amerikaans geld aan Canadese dollars opgekocht. Een andere manier om de dollar wat hoger te krijgen is natuurlijk verhoging van de rente maar met een verkiezing op komst zal dat wel niet gebeuren.

Onze Jopie Clark — weet U nog wel — loopt ook nog niet in de W.W. Hij is benoemd tot specialist in ontwapening. Toch aardig van Mulroney om zo aan de werkverschaffing mee te doen.

Hier in Toronto heerst een kakkerlakkenplaag. We hebben ze nog niet in de kerk maar je kunt nooit weten.

De wereldkampioen kraak vond plaats in Londen waar zware jonges er met vier-en-veertig miljoen vandoor gingen.

We willen van de week eens samen naar de situatie in Libanon zien. De Amerikanen willen natuurlijk de Syriërs die door de Russen gesteund worden er uit werken. Eerst werd geprobeerd dat doel te bereiken door diplomatieke onderhandelingen maar dat liep op niets uit. Op het ogenblik wordt er flink bedreigd met vliegtuigen maar de Syriërs zijn daar ook nog niet zo bar erg van onder de indruk en schoten zelfs twee Amerikaanse vliegtuigen uit de lucht. Het derde middel om tot oplossing te komen is natuurlijk militair geweld. Vandaar dat er hechte banden worden gelegd met Israël. Shamir had in Washington een tafeltje-dekje episode. Mijnheer wilde graag honderd tanks hebben. Zeker mijnheer, maakt U zich maar geen zorgen over de rekening. En wat had mijnheer gedacht van een restantje kanonnen? We hebben hier een partijje dat we tegen uiterst gereduceerde prijs kunnen aanbieden, en bij aankoop van een kanon krijgt u twaalf bommen gratis en voor niemendal. Zo ging het tijdens Shamir's bezoek in Washington.

De Canadese buitenlandse politiek ten opzichte van het Midden Oosten leunt steeds minder op Israël daarentegen,

en protesten van Joodse groepen blijven zich vermenigvuldigen.

Het Leger des Heils staat hier alweer met plastieken trommeltjes op drukke plaatsen. Dat trommeltje is van doorzichtig plastic zodat de mensen zich zullen generen om er een dubbeltje in te grooien. Daar zit iets in voor onze commissies van beheer. Waarom geen doorzichtige enveloppen voor begrotingsbijdragen? Ik heb trouwens nog veel meer goede tips voor die commissies, maar men heeft mij verteld dat ze te drasties zijn. Mensen die hun enveloppe vergeten waren moesten toch eigenlijk even met de creditcard kunnen betalen nietwaar? Hebben is hebben! Beter een vogel in de hand dan tien in de lucht enzovoort. Als het over incasseren gaat is er geen beter systeem dan dat van de vroegere gereformeerde kerk 's Gravenhage West. Die stuurden de koster er op af en dat was zo'n deftig personage dat niemand 'm durfde weigeren. Ik tenminste niet, maar ik ben een beetje bang uitgevallen.

Vlaamse plakaten langs de weg

In België wordt het evangelie verspreid met plakaten langs de grote Belgische rijkswegen. Elk jaar verkondigt een nieuwe poster dat God een boodschap heeft voor de rusteloze mens die over de wegen vliegt.

De poster als het zaad

En de zaaier ging uit om te zaaien. Het zaad was het WOORD. En het verscheen aan grote muren langs de wegen en het sprak tot het hart van trage wandelaars en voortijlende mensen, in trams en bussen en treinen.

Grote letters tot eer van de God des Heils, te midden van vele andere grote plakaten waar de consumptiemaatschappij de nieuwste TV, het beste bier, en de grote sensatiekrant krijgt aangeboden.

Vreemde letters in een gesekulariseerde wereld. Nog is het niet het Mene Tekel Upharsin, dat Babel opschrikte. Want wij leven nog in het heden van het heil. Die grote letters spreken nog van een God, die in Jezus Christus Zijn armen uitstrekt naar verloren mensen: 'Komt allen tot Mij...' (1981), 'Wie in Christus gelooft...' (1982), 'Laat u met GOD verzoenen' (1983).

Deze boodschap moet worden gebracht. Zelfs als ons kleine wereldje met nauwelijks enkele duizenden Protestantse Vlamingen, daartoe bijna niet in staat is. Zelfs als wij zien- en juist daarom- dat deze wereld in opstand is gekomen tegen God en Zijn Woord verwerpt.

Wij spreken met blijdschap van een Vlaamse Traktaat-Zending. En sedert nu drie jaar ook van een Vlaamse Plakkaat-Zending. Kunstenaars van uit ons midden hebben zich aan 't werk gezet om dat Woord van God, door een bijzondere vormgeving zo te laten spreken dat de aandacht van zeer velen wordt getrokken.

Ook dit jaar 1983 gelukte het weer om de beste plaats van heel Antwerpen af te huren. Weliswaar kostte de gehuurde ruimte, samen met de plakkaat, bijna 10.000 frank, maar er was de mogelijkheid voor- naar raming- 80.000 mensen per dag de grote tekst te lezen 'LAAT U MET GOD VERZOENEN', een Woord uit het woord, dat eenmaal zal getuigen tegen eenieder, die er de schouders voor heeft opgehaald.

Een voornemen

Indien de inspanning van meerdere christenen mag gelukken, en de gebeden van u mogen worden verhoord, dan komen er weldra voldoende traktaten beschikbaar om heel Vlaanderen te bereiken.

Ons voornemen is om daaraan een geweldige steun te geven, zodat dezelfde Boodschap, vervat in het traktaat, ook te lezen is op het plakkaat van bijna twintig vierkante meter groot.

Twee middelen, samenwerkend tot één doel, tot redding van hen, die verloren dreigen te gaan.

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Books



Building on the rock

Rev. Henry
Van Andel

He fulfilled the law for us

... but to fulfil them.
Matthew 5:17b

When Jesus fulfilled the law and the prophets (the Old Testament), then he fulfilled also the ten commandments.

We must ask what this means for us. We fully understand what his cross means for us. But what profit do we have from the fact that he kept the law so perfectly in his life?

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But suppose something extraordinary happens. You get an inheritance which enables you to pay off your debts. Just the right amount! Then you are at the same point where you stood 25 years ago. You can start anew.

But suppose the inheritance is so large that you in addition gain the capital which you originally expected to possess. You are now at the point which you wanted to reach.

God made a covenant with us: a covenant of works. He promised us eternal life in the way of obedience. It was a line upwards to a goal.

However, we failed. We became sinners, deeply in debt. Then Jesus came in order to atone for our sins.

However, if Jesus had paid only our debts, we would have been at the point where we started in paradise. We would have been obliged to gain eternal life as obedient people.

But Jesus brought us not only to the beginning of the road, but also to the end. He did not only pay our debts, but also fulfilled the law for us. Paying our debts is his passive obedience. Fulfilling the law is his active obedience.

If we see this clearly, then we see what a marvelous Saviour we have. Of course, our obedience can now only be derived from Him.

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Apartheid

Hell is paved with good intentions

Ah, but your land is beautiful, Alan Paton, (1981); New York: Charles Scribner's Sons paperback, 1983; 271 pp., \$9.95. Calvin Seerveld, Toronto, Ont.

This new book by Alan Paton is moving. The truth it tells about South Africa will never be found in a newspaper or in a lecture about *apartheid*. In the simple, Biblical style Paton wrote *Cry the Beloved Country* (1944) and *Too late the Phalarope* (1953), he has now woven together a tapestry of actual incidents with real names, imaginary vignettes of love and suffering, stereotypical hate-letters signed by "Proud White Christian Woman," and understated, pained observations by someone who loves the land and the people and sorrows at the tragedy of South African life. The tale of hurt and hate and glory is told with complex simplicity, and is singularly poignant.

Paton reports the conversations of Indian (coloured) parents who watch their girl Prem Bodasingh challenge the laws of "Whites Only" in the local library, and notes their parental pride at her intelligence, fear at her defiant action, and helplessness to avert horror. Paton shows the petty jealousies and irritations within the higher echelons of Afrikaner (Broederbond) offices in the government dispensing justice, and reveals how policy is often both set and administered in the grip of personal cruelties and weaknesses, with disastrous consequences. Paton lets us see

how gifted women risk their life and limb (*Women of the Black Sash*) to change the injustices and evils resulting from governmental policy of "separate and peaceful coexistence." Paton documents how Christian principles are used to justify wrongs — something we all do when it fits our whim — and are tapped to instill fortitude in dangerous action.

Ah, but your land is beautiful is close in kind to John Dos Passos' way of writing and William Carlos Williams' *Paterson*, where documentary and historical novel traits are juxtaposed and fused with imaginative events, presenting a kaleidoscope of happenings which capture all of life, selected. Paton's tone, however, is not brusque or "poetic," but very down-to-earth. The book is as real and as fascinating as an intense private conversation, overheard.

It is easy to read but hard to read without grieving at how men and women, with the best intentions, tie our own lives into knots. Paton's book has the quality of a good, biblical sermon on suffering. There is no easy answer. God's Grace is rich, but is not cheap. Turning from sin in political and economic life as well as in morality is a terrible struggle for us historical human creatures.

This book tells the stories of the rise and fall of quite specific, ordinary lives in South African

society. The narrative also makes convincing that South African society is dominated, pathologically some might say, by the mania of *apartheid*. That's why, in spite of good intentions to help one's neighbour, the hell of hate and violence is unstoppable. It's something like our own North American society ruled by the power of greed, called "Economic Growth," or, "Keeping the Peace by Nuclear Strength": once the leadership of a nation is ruled by Satan rather than by the Holy Spirit, its good people as well as the bad people perish for want of the redemptive vision.

A very sad thing the book hints at is this: nobody outside South Africa can help straighten out what is crooked there. For better or for worse the South Africans will be reaping what has been sowed. This "novel" asks very sensitive readers whose eyes go moist at the foot-washing event, and even asks those who remain unmoved, to clean up one's own life with deeds of just mercy, sure promises, and a humble walk with God.



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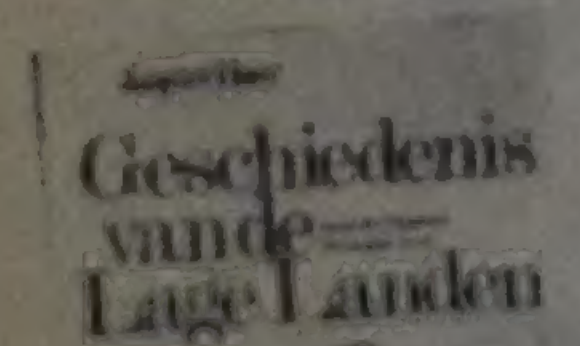


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